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THE

PHILOSOPHY

OF

SPIRITUAL INTERCOURSE:

BEING AN EXPLANATION

OF MODERN MYSTERIES.

760281

BY

ANDREW JACKSON DAVIS,

AUTHOR OF

"Nature's Divine Revelations," "The Great Harmonia," "Arabula," "The Temple," etc., etc.

REVISED, RESTEREOTYPED, AND ENLARGED.

"Can there any good thing come out of Nazareth?"—BIBLE.

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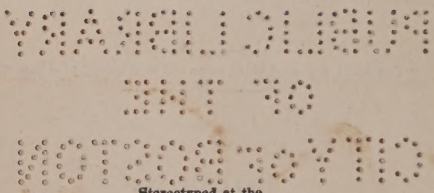

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PREFACE TO THE FIRST OCTAVO EDITION.

PARTICULARLY during the last fifteen months, the author has received letters from both ladies and gentlemen of education, respectability, and influence in this country; all more or less concerning the *causes* of the wonderful phenomena recently unfolded by what are commonly termed "mysterious noises." He could not promptly respond to the numerous questions of these correspondents for two reasons:

1st. He has been engaged for several months in an interior investigation respecting the nature and mode of the Divine Existence; and while absorbed in these researches, it is both painful and injurious to allow foreign subjects or trains of thought to break in upon that concentration of mind which is essential to his Superior Condition.

2d. Prior to the writing of this work, the author had not particularly and interiorly investigated or surveyed the *whole* field occupied by these mysterious phenomena, sufficiently to pronounce an intelligent and reliable judgment upon their merits or demerits. Neither had he examined the subject with any special reference to its *real* or apparent *connection* with the teachings and developments of the Harmonial Philosophy.

In order to properly answer all the letters and questions of his esteemed correspondents aright, the author has been impressed to turn aside from the great subject of his investigations, which are designed for the second volume of "The Great Harmonia," and write and prepare the ensuing pages for publication; they contain the author's "Interior Impressions" concerning the philosophy of spiritual intercourse, in its limited and broadest sense. His impressions are particularly addressed to the reader's understanding.

The exceeding happiness which the revelations of the harmonial philosophy have imparted to hundreds of minds in the United States, is a source of lasting satisfaction to those who labor for its dissemination and application to the interests and pursuits of every-day life. For the edification of those who do not comprehend its *nature*, *scope*, *teachings*, and *tendencies*, it is here deemed proper to remark that it hath *two objects* in view—*two ends* to accomplish, to which all its scientific, theological, and religious teachings are particularly subservient, namely:

1st. THE HARMONIZATION OF THE INDIVIDUAL. To accomplish this, it presents an analysis of the human affections and faculties; it exhibits both the *natural* and *inverted* modes of their manifestation; it discovers the various and diversified *causes* of evil and wrong in the

world, and prescribes the infallible remedy; it harmonizes the elements of the human soul, to the end that men thus united *within themselves*, may conspire and form a united race. It supposes that man possesses, in a finite degree, the attributes of the Infinite; that all Development — Architecture — Commerce — Language — Science — Philosophy — Theology — Government — Authority — Art — Music — Poetry—etc., have their seat, germ, or beginning principle, in the human soul, and that the development of each one is in actual proportion to the soul's growth. This is equally true with reference to the RACE, as it is in respect to the INDIVIDUAL.

2d. THE HARMONIZATION OF SOCIETY; to bring all affections, professions, interests, and pursuits into unity, as the notes of a musical instrument. Unity, as the author is impressed to define it in the harmonial philosophy, comprehends every conception and idea of "Elysium" — "Utopia" — "City of the Sun" — "New Atlantis" — "Dream of Perpetual Peace" — "Celestial City" — "New Jerusalem" — "Millennium" — "Home" — "Harmony" — "Happiness" — and "Heaven;" for all the conceptions of which these various terms are expressive, have their origin in the immanent elements of the Soul, and are consequently homocentrical. The various sects and systems of faith existing all evince the *conception* and *impression* of a period of Unity sometime in the future. Each sect, however, entertains but *partial* and in many respects *incorrect* conceptions of that period, as each does also of God, of Immortality, and of that future Happiness to which mankind individually aspire; yet the very existence of such a conception of heavenly happiness or millennial harmony among all sects and nations, and in all periods of human history, *proves* that the elements and causes of that conception are eternal in Man and in Nature, and therefore, homogeneous with the constitution and design of the Divine Mind. Unity, in Man and in Society, includes the full growth and harmonious action of every Passion, Desire, or Love. This is the ultimate of God's design and of human desire; and when it is accomplished, Man will be in harmony with Himself, with his Neighbor, with the Universe, and with THE UNIVERSAL FATHER.

Such are the humanitary objects and lofty tendencies of the Harmonial Philosophy.

The author is constantly receiving communications from all portions of this country (the reception of which he avails himself of this opportunity to heartily acknowledge,)—letters, containing convincing evidences that the work of *individual*, *social*, and *theological* reformation is strongly and steadily progressing. The following extract will illustrate the nature of *one class* of the author's correspondence:

NORWICH, CONN., JANUARY, 1851.

"A. J. DAVIS: Dear Sir, . . . The work goes bravely forward. . . . The reading of Nature's Divine Revelations has just converted an *Atheist* here to a belief in God and Immortality.

Yours fraternally, D. S. B."

Hundreds of minds, who cannot find sufficient evidence in any existing systems of religions or philosophy to convince their rational understanding of the existence of divine and spiritual things, are being constantly rescued and saved from the darkness of scepticism by the teachings of the harmonial philosophy.

Of still *another class* of letters, containing questions concerning the physiological phenomena of death, and the philosophy of spiritual intercourse, the following is an example:

CONWAY, MASS., JAN. 11, 1851.

"A. J. DAVIS: Dear Sir,—The consolation and melody of spirit which have flowed in upon me from meditations guided by your writings, being yet imperfect in their fulness, urge me to a few inquiries.

I am often met by those who point to *obscurities* on the horizon that has been so expanded—to yet some *clouds* on the very brilliant sky that has been so generally cleared away; and some of these apparent deformities seem to require the elucidations of the author.

1. In the account of James Victor Wilson, why does he say that '*we passed from the earth-sphere through the opening at one of the poles*'?

2. Why, in another place, is it said, that '*it being summer and the doors open, you saw the spirit pass out at the door?*'

3. *By what law are spirits affected by gross matter as indicated in these instances?*

4. *How is it that those spirits 'walked' the atmosphere, when, as we presume, it is of such uniform density that there can be no aërial mountains upon the sides of which spirits might walk?*

5. *When spirits pass from the earth-sphere, is it to some distant and superior sphere from which they often come to guide their earth-friends onward and higher?*

6. *If so, do they affect us only through the spirit; or are there physical and sensuous demonstrations?*

Many from whom 'anxiety is not yet effaced' would rejoice to have these things elucidated. Yours sincerely, J. B. L."

To the public, and especially to those numerous and esteemed minds who have solicited from him information upon the great subjects now agitating the religious world, the author respectfully presents the following investigations into the philosophy and utility of spiritual intercourse. A. J. D.

HARTFORD, CONN., February, 1851.

THE ACTION OF LIGHT ON SPIRITUAL MANIFESTATIONS.

TWENTY years after the publication of the first edition of this work, the following appeared in the *London* (Eng.) *Spiritualist*, May 15, 1871. It indicates the progress of the truth across the Atlantic:

Many varieties of Spiritual manifestations, such as raps and movements of solid objects, are produced with ease in bright daylight, but the direct spirit-voices can only be produced with ease in the dark. Within the past few weeks direct spirit-voices have now and then, in the presence of reliable witnesses, made themselves audible in the light, also in the open air, through the mediumship of Messrs. Herne and Williams, but the utterances were not powerful. As regards nearly all manifestations, observation tends to prove that as the intensity of the light diminishes, so do the precision and power of the manifestations increase. Subdued light is favorable even for trance manifestations.

The very valuable paper on Spiritualism read a few weeks ago to the Wood Green Literary Society by Mr. John Traill Taylor, editor of *The British Journal of Photography*, not only awakened an intense interest in the subject in the locality wherein it was read, but is much valued by all the most philosophical people connected with the movement itself. Mr. Taylor said, as reported in our last number:

"Much has been said concerning the suspicion that must necessarily attach to dark *séances*, and some have unthinkingly averred that what has been alleged to have been effected or performed in the dark, could, if it were true, also be done in the light. Those, however, who make such a statement have but a very superficial acquaintance with the nature and power of light. In the meantime and pending the efforts now being made to discover the law under which spirits can, with the majority of physical mediums, manifest better in darkness than in light, let me observe that in such a matter-of-fact science as chemistry, light is recognized as a powerful agent in inducing change. For example, if I form iodide of silver in a room from which light is excluded, it will differ in a most important degree from that formed in even a feebly-lighted room; if I mix together chlorine and olefiant gas in a glass globe or bottle, they will remain together so long as they are kept in the dark; but the instant that light is allowed to fall upon the mixture, the gases combine chemically with a loud explosion like the report of a pistol. If pure chloride of silver be sealed in a glass tube, and then be exposed to

light, it will acquire a violet color; but if it be taken in a dark room, it will regain its white color; even the influence of a beam of sunlight in putting out a fire is recognized by many. Now seeing that these things are so, how absurd it is for people to prate, with a volubility in the inverse ratio of their knowledge, about the conditions under which spiritual force should be exerted. The superficial wits of fifty years ago indulged in unrestrained merriment, accepted by some as reason, at the bare idea of the light radiated from a human figure ever being able to record the appearance of that figure, and yet photography is now a recognized and widely practised branch of science. Some experiments of a scientific nature made by me, warrant me in asserting that it is by no means impossible that the presence of a spirit form, either in a dark or a light room, may yet be rendered visible to the ordinary eye of sense. The reason for this will be discovered in the following, to which I invite special attention. Light, as many of you are aware, possesses a threefold property: that of rendering material bodies luminous, that of heating, and that of inducing chemical change. Now it is possible to so separate these properties as to fill a room with one to the exclusion of the others. For example, I could flood a chamber with light taken directly from the sun, which would be quite luminous, permitting us to see every object as we could outside of the house, and yet which should have all the chemical power entirely abstracted. No chemical phenomenon depending upon the agency of light, such as the taking of a photograph, could possibly take place in such a light. Then, conversely, I can flood a chamber with light which to our eyes shall be total darkness. The room may be so dark as to render it utterly impossible to distinguish any object whatever, even a white object on a black ground, and yet that room shall be so luminous in a chemical or actinic sense as to permit the persons sitting there to be photographed. To the eye of the camera the room shall be full of light. I think it very probable that the room in which a dark *séance* is held may be lighted by light which to the officiating spirits may be darkness, but which shall permit us to see all that transpires; and when I next have leisure to resume my investigations into the physics of spiritualism, I purpose trying some experiments which I expect will prove exhaustive."

We have practically tried several of the experiments suggested by Mr. Taylor, so we here give the details, as they may be useful to others who intend to work in the same direction.

About two years ago, the genuine character of the audible spirit-voices produced through the mediumship of Mrs. Mary Marshall, the younger, having been thoroughly tested, the spirits were asked why they could not speak in the light. The reply was, "There is too much motion in light; it burns up the atmospheres with which we work." From a material and mechanical point of view, most of the motion in light belongs to the red, yellow, and green rays, hence it seemed a

reasonable thing to filter these away, and to give them a faint and pure blue light to work with. Such light has much less motion in it than white light.

The experiment was tried in the presence of a large private party, consisting of a member of the Institution of Civil Engineers, two government officials now connected with the Postal Telegraph service, a lady of considerable eminence well-known among Spiritualists, and several other friends. The pure blue rays were produced by means of an oxy-hydrogen dark-lantern, fitted however with a paraffin lamp for this experiment. All but the blue rays were filtered away, by passing the light through a solution of ammonia-sulphate of copper, so that nothing but the very faintest blue light escaped into the room. This blue light was thrown upon one of the walls of the room, leaving the other part of the room in darkness.

The result was that the voices could not be produced. The solitary point gained by the experiment was that those who sat at the dark end of the room, looking towards the illuminated wall, now and then saw the guitar flying about, playing tunes, with nothing visible holding it. Those who sat with their backs to the light, looking into the darkness, did not see this, but all heard the instruments flying about like bats, and playing, as common at that time, through Mrs. Marshall's mediumship.

Another experiment was tried about a month ago, at one of Messrs. Herne and Williams's *séances*. The voices, spirit hands, and spirit lights had been especially active all over the room as usual. One gas jet was then lighted, and turned down till only a speck of blue flame was visible, faintly illuminating the glass globe around it. So low was the light that nothing else was visible, and the sitters below could not see each other, or the table they were touching. This stopped the voices, and seemed to drive all the power to manifest to the region below the table. The hands, which previously had been very busy between the heads of the sitters and the ceiling, and all over the room, could then be felt grasping the legs of many of the sitters.

The next experiment was tried at the same circle about three weeks ago. One of Browning's large induction coils was placed in the *séance* room, and it was worked with a battery of six cells placed outside the drawing-room window. By this apparatus flashes of light could be produced at will, the object being to give an instantaneous flash of light now and then, in order to see solid objects or anything else which might be moving in the air. When strangers break faith and strike matches at dark *séances*, as they sometimes do, the musical instruments, or whatever may be flying in the air, always fall down, and sometimes strike people in the fall, the control over them being lost. Bruises and cuts have often been inflicted in this way, the striker of the light sees the instrument falling to the ground and finds out nothing, and the spirits usually refuse to do anything more during the evening. The object of the flashing light was to see the

instruments in flight, by a light so instantaneous that the spirits should not have time to lose control over whatever they might be carrying.

The result was that nine or ten flashes stopped the manifestations for a quarter of an hour afterwards, and a message was given next day, to the effect that the light was worse for the manifestations than daylight, or any ordinary mode of illumination.

This raises the question whether the blue and chemical rays may not, from a spiritual point of view, though not from ours, contain more motion than red and orange light. If a man were made of ammonia-sulphate of copper, he would say that orange rays were warm, and blue ones were cool, because the latter would pass through him without warming him much. If, on the other hand, a man were made of bichromate of potash, he would say that the blue rays were warm, and the orange rays cool. Everything, then, depends upon the point of view. Therefore, almost the only experiment left untried which may possibly realize Mr. Taylor's hopes, is to give a flashing red or orange light. The light from the flame of a candle, filtered through a solution of bichromate of potash, might answer the purpose.

But as the voices did not come with these subdued lights, how is it that in rare instances they are produced in daylight? Perhaps because of variations in the health of the medium. Perhaps because of extra preparations on the part of the spirits. One of the spirits was asked last Saturday whether they had to make many preparations for a physical *séance*. The reply was "Yes, and sometimes we begin to be busy as much as four hours before it begins."

As to taking photographs in a pitch dark room, full of invisible photographic rays, the expense would be enormous. About the only rich sources of such rays are the electric and magnesium lights, and if all the visible rays, blue and violet included, be abstracted from such lights, the photographic power of the invisible rays left is very small. From the many experiments we have made with such rays, we think that to get a portrait in this way in absolute darkness, and supposing the sitter to remain motionless before the camera for a full quarter of an hour, the likeness could only be obtained at an expense of some hundreds of pounds. If a trace of blue or violet light might be admitted, the expense of the experiment would be greatly reduced. By this plan it is utterly hopeless to attempt to photograph anything in motion.

NEW YORK, *January*, 1872.

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PHILOSOPHY

OF

SPIRITUAL INTERCOURSE.

TRUTH AND MYSTERY.

THE intelligent individual needs not to be informed that this Age is one of unparalleled mental activity. He who reads the popular publications of these times, and has travelled far from the home of his birth, is not startled at the announcement of any new discovery in science, in philosophy, or in theology. And discoveries are being unceasingly unfolded. Realities, more wondrous and magnificent than the tales and romances of oriental lands, are being daily evolved from the deep foundations of nature; and the familiar developments of modern sciences exceed, in their availability to universal man, and in their powers of accomplishment, all

the mythical achievements of magic, and all the traditional wonders of enchantment.

Moreover, this Age, when compared with any of the previous periods, which, like mile-stones, mark the advancements of Time, and the events of the past, is emphatically one of THOUGHT. The past is stained with blood; because desire and selfishness have wielded the sceptre of power; and passion, not being well disciplined and subjugated to Reason's admonitions and Nature's immutable laws, has ruled the world instead of wisdom; and thus *feeling*, more than judgment, has guided the kingdoms and nations of earth into a vast labyrinth of anarchy, superstition, and mystery. Surely, it seems strange to affirm, and it is a thing heartily to be deplored, that mankind have been victims to an excess of *feeling*—especially, when almost always those in power are complained of as *wanting* in feeling. It is not, in fact, that influential minds are without feeling, but that its excess and misapplication are vicious; it is with them that undisciplined and ungoverned sentiment which in the heart of the mother causes her to "spoil the child;" she is not wanting in feeling for her offspring, but that undisciplined feeling, in its excess, sets judgment aside to make room for the unbounded sweep of impulse; it is that uncontrolled,

unholy, and selfish passion which generates a frenzied fanaticism and devastates an empire.

But I am deeply moved to gratitude in view of the fact that, without any diminution of affectional and charitable feeling among mankind, this Age is one of Intelligence; and that passion, which is as blind and dangerous with its impulses in *favor* of, as in its *opposition* to, any person or object, is now being subjugated to the wisdom principle. Love and wisdom, or affection and judgment, are becoming more as ONE—the former supplying the soul with warmth, zeal, and impulse; the latter governing those zealous impulses, rendering the mind harmonious and happy, thus gradually bringing nations into religious unity and political confederation. But here I must utter my impression that many men have not yet acquired sufficient wisdom to keep them from rushing impetuously, like a tiger from his cage, into the commission of horrid crimes and murderous deeds; they start up at the war-shout, and their voices echo to the call for blood; and, though prudence and deliberation begin to adorn the career of public, influential characters, in our own legislations—though many of their acts are tinted with the conservatism of wisdom—yet, should the nation become excited upon some great question of national policy, there is not sufficient wisdom and knowledge of Nature's laws

among the masses to save the Union from a most disastrous termination! It is well to know our internal weakness, both as individuals and as a nation, in order to be prepared for all emergencies. As "knowledge is power," so is wisdom a sure safeguard against *all* error and misdirection. If we allow wisdom to guide us, we shall inevitably be conducted into the presence of Truth, Contentment, and Peace.

It is undeniable, I think, that *Truth* is seldom, if ever, attained, when the mind which is seeking it is actuated by motives of unkindness, or selfishness, or unrighteousness. Truth must be sought for its own sake; not to sustain any position which an individual may have, in haste, or from the impulsions of desire, taken, and, perhaps, upon some new but unwarrantable basis. The wise man, and the man of integrity and honor, never pollutes his intellectual endowments with attempts to sustain *any* doctrinal position which he may have assumed, merely *because* he assumes it, nor from pride of opinion, or high-mindedness; but he yields his personal desires and material gratifications to the higher aspirations of his nature—is willing to sacrifice his reputation, his life even, upon the altar of Truth—and is ready to be led, by reason and wisdom, into any region of thought whatsoever.

Humanity has been steadily ascending to the present

stage of intellectual activity. But the discriminating observer cannot but perceive and acknowledge that the material and evanescent things of this present existence are more sought than the spiritual and eternal realities which pertain to a superior life. This fact has been proclaimed from the pulpit by the most spiritually-minded and intellectually-cultivated teachers of Christianity; and it is particularly deplored by those whose religious sentiments are well developed, and whose souls are yearning after the realities of immortality, and for the unspeakable blessings arising from individual beatification. As a natural consequence of man's inclination to seek for and obtain the material, he becomes more sceptical concerning everything invisible and super-sensuous in proportion to the development of that materialism which a mere intellectual and outward search after truth are certain to establish in the mind. Generally speaking, this is not a superstitious age, but one of THOUGHT—it is not an age of religious culture and illumination, but one of materiality and SCIENCE. The spiritual is subjugated to the material; the future to the present. The Faiths and Dogmas of the past are subjected to a kind of *intellectually-chemical* analysis; and the monarchical Theocracy of the senior nations of the earth is giving way—is melting like a mountain of ice before the sun—and true

Republicanism is fast becoming the mighty spirit of existing empires!

In the midst of this great social and religious commotion and intellectual development of science, I discover a secret decay of man's belief in Immortality. True, the intuition of the soul has been sufficient in all ages to inspire the "untutored mind" with sublime but undefined convictions in a future existence for the human spirit; but now, in our age of scientific analysis and material development, this intuitive or innate faith demands a palpable and philosophical foundation upon which to base its evidences, its hopes and aspirations.

In all ages of the world there have been slight and exceedingly obscure manifestations of invisible powers (that is, as the materialistic individual of this age would say, if we can repose any confidence whatever in the soundness and validity of human testimony); and many individuals, as well as many religious systems of faith, have received what was believed to be *revelations* from spirits, and from superior sources—even from the Deity himself. "But," says the sceptical mind, "this may be, or may not be so; I would like to hear and see for myself." Hence the demand of this Age, with regard to a belief in immortality or a future existence of the soul, is, that every doubting

mind may obtain for itself a personal demonstration of its truth.

It is proper to affirm, that there never has been presented in any one era of human progress, anything like a clear, incontestable demonstration of spiritual presence and power; because Nature and Reason, dethroning superstition and invalidating human testimony, explain away many of the most astounding miracles recorded in sacred history, as being nothing more than new manifestations of immutable laws, not previously understood, or else as being the pious fabrications of interested minds. Thus it is that all faith in the unqualifiedly *supernatural* is fast decaying; for no profound thinker—one who uniformly consults Nature and Reason—can for one moment admit even the *possibility* of any human or divine manifestations contrary, or superior, to God's unchangeable principles of universal government.

Religious education, though it inspires our affections with a belief in God, and in the soul's immortal existence, is, in this intellectual age, thoroughly dissected and "found wanting" in its constitutional soundness and powers of expansion—its ingredients being, as they are, incomprehensible miracles and supernaturalities—contradicting, as they do, all experience and human understanding of truth, are acknowledged by nearly

all christendom to be unsafe conductors of our hopes and souls to climes which have been hitherto, upon the earth, comparatively uninvestigated and unknown. Popular science and philosophy, being almost wholly material and mathematically demonstrative, are inefficient in their attempts to substitute a *faith of the unstanding* for a faith founded upon religious education, which is the dying faith of this age. Chemistry and mechanical sciences have united their powers and achievements to the end that railroads and magnetic telegraphs, and other commercial instrumentalities, might help on the progressive tendencies of this wonderful era. And the surging billows of *thought* and *aspiration*, flowing up from the depths of all past times, and swelling mountain high as they approach the shores of the present, threaten to overwhelm and destroy all monarchy and unrighteous conservatism. In the midst of all this commotion and materialism, the question involuntarily arises: "What is, in a religious point of view, the want of this age?"

In accordance with my impressions, I answer—that man requires a demonstration of the truth of immortality; a sensuous evidence that the soul continues to exist in a *physical* or *palpable* organization subsequent to the event of outer dissolution. When a friend or a relative departs from amongst us to some invisible world,

then man flees to his religion for consolation and faith; but, in addition to what solace he derives from this source, he internally desires some *substantial* illustration and evidence of the continued existence of the departed spirit. Yea, there is scarcely a Christian who would refuse to receive some *material* evidence that the soul lives always,—that friends and relations shall meet, and recognize, and love each other again, in another world, as on the earth. Indeed, such evidence would impart a palpability and an enthusiastic zeal to his conceptions of a future life,—so absolute and strong as to convert him to the joys and blessings of a new religious faith based upon a system of universal philosophy. Some men do not know (and those who do *know*, will not, dare not, even to themselves, acknowledge) how exceedingly sceptical they are concerning the soul's everlasting life and the existence of a spirit-world. About five-eighths of the Protestant clergy are, in the secret consciousness of their own minds, perfect materialists with regard to faith in spiritual existence; and yet they preach "life and immortality," in combination with other cardinal points in the existing theology, because preaching is their occupation, and because, also, they do not *know* of anything better and more elevating to proclaim to the people.

As one evidence of the truthfulness of this assertion,

let it be remembered that the *strongest* advocates of those miracles which are said to have occurred centuries ago (there being no other proof than human testimony that they ever were performed), are minds who will not give any credence to the no less wondrous miracles which are of almost daily occurrence in our very midst. So, likewise, the professed strong believers in spiritual existences are the first to denounce any belief in them, unless based upon the popular foundation of past traditions. In truth, almost every Christian who makes a practice of exercising "private judgment" on religious subjects (though such is acknowledged to be the foundation of Protestantism), would like to see, in order to believe in, those miracles which the sacred historians have recorded on their pages as faithful accounts of mysterious occurrences in days bygone. In fact, there are comparatively but very few minds who enjoy undisturbed confidence in the validity of those accounts; and the unanimous voice of all Christendom is, "*We will believe in miracles when we see them; show us spirits, and we will believe in their existence!*"

GOD'S UNIVERSAL PROVIDENCE.

God expands himself so perfectly throughout all nature, and breathes the heavenly principles of his own constitution so unchangeably into every department of his universe, that not even the least thing can properly complain of any inattention in all the vast empire of animated existence. God's providence, like his divine essence, is universal! It embraces the *whole*, and, hence, also the parts. There is no special interference of Deity in the operations of Nature, of which man is a portion; but God governs and controls everything with an unwavering government,—and, with what unutterable perfection! Behold, the bird has its provisions of air, and food, and clothing,—all adapted to the temperature of the climate in which it lives, and to its little mission in the order of nature! See, how means are adapted to ends! The eye to light; the ear to sounds; the tongue to speech; the soul to thought and heavenly sentiments. Verily, there are no desires without their appropriate gratifications; no demands without their proper supplies. This is surely a law of ex-

istence,—an unmistakable and magnificent feature in the universal and perfect providence of Deity. If you thirst *physically*, go to the health-giving spring; if *spiritually* thirsty, go to the great, inexhaustible fountain of Truth. If your bodies hunger for food, go seek Nature's luxuriant and wholesome provisions; her larder is never without the appropriate articles of nourishment. If your spirits call for spiritual food, then seek ye first the "kingdom of God and its righteousness," and all the rest shall be added unto you. Thus, too, are we blessed in the affections of our nature. We have no loves which have not their objects; no feelings which have not their friendships; no affinities without ultimate destinations! We *want* water, and there is water; we *want* food, and there is food; we *want* love, and there is love; we *want* immortality, and there is immortality; we *want* a God, and THERE IS A GOD! And such is the perfection and unchangeability of this great law of universal adaptation, that it is perfectly safe and reasonable to affirm, and also to expect, that when man *wants* miracles he will assuredly find them; when he *wants* to see, and hear, and converse with spiritual beings, he may rest satisfied in the belief that his desire has, somewhere in the great providential allotments of God's immutable laws its complete and appropriate gratification!

Undoubtedly, the religious *want* of this age has its proper supply. It is an age of sensuous investigation —the earth's inhabitants desire, and will only believe in, external and superficial things; hence there are adequate *means* adapted to the accomplishment of higher *ends*—to the development of an age of spiritual investigation—when the general mind will desire, and will place its affections upon those things only which are interior and permanent! Now, let me not be misapprehended. I say this age *wants* miracle, and there is miracle; it *wants* sensuous demonstrations of the truth of immortality, and *there are* sensuous demonstrations! But I do not regard these undeniable manifestations as the result of any special plan among the inhabitants of the spheres, nor as an act of special legislation or providence on the part of the Divine Mind; nor am I impressed to connect the spiritual manifestations of this age with any occurrences of an analogous complexion and character which may have been developed in ages past. I am not unconscious, however, of the vast providential scheme which *seems* to begin with the origin of man and to run parallel with his physical and spiritual progress and development up to the present hour; but I am not impressed to attempt the useless task of proving the possibilities or probabilities of spiritual manifestations in this period of the world, by analytically

tracing, through the wandering mazes of all past times and generations, the correspondential or seemingly similar developments of spiritual power and design. A grand scheme of providential acts and dispensations can be elaborated from existing materials; the stages, and features, and phases—the links in the chain of all oriental and legendary accounts of supernatural manifestations—can be, with much trouble and woful perplexity, discovered, and delineated, and reduced to that order and system which should characterize a science; but, after all, would it be a science? Who would know? Who could tell? Suppose it were a science, what would be its utility?—what its application? We may, in the course of this investigation, disclose the whole *law* and *mystery* of all spiritual manifestations, and furnish also an explanation of Salem Witchcraft and of all analogous exhibitions of mental delirium or of spiritual power; but would the same explanation serve to solve the problem of Mahomet's assertion, that he "travelled through *ninety* heavens in one night"? Or, would it psychologically explain the particular causes why St. John had so wonderful *a dream* on the Isle of Patmos? Or, why the good Paul had a vision so superlatively superb and heavenly as to defy all attempts at expression, and, hence, to "utter" it would have been "unlawful," or, more properly, unreasonable? Yea, the following

explanation of existing wonders in this department of human inquiry may, and I believe it will, be found to cover the whole field occupied by the above-mentioned occurrences, as well as other similar mysterious events recorded in history; but suppose or admit this exposition of Nature's laws and phenomena to extend so far —what then? Are we made intellectually wealthier by an explanation of those oriental and uncertain traditions or relations of supernatural occurrences? Nay! the mind grows unhealthy wandering in the bewildering labyrinths of the uncertain Past, and mystery more and more veils its perceptions, till it loses itself in those uncultured wilds, whence it must wearily retrace its footsteps to the *Present* to seek the *true solution* of now-existing marvels and of constantly-developing phenomena; which will alone benefit mankind and conduct the investigating soul, not *back* into the dreary wastes of bygone ages, but *beyond* into the bright, dazzling, glorious spheres where Love and Wisdom flow like rivers of living water!

While I do not strive to manufacture, so to speak, from out of all past psychological wonders and spiritual revealments, a system of inspiration, which the world might or might not receive as true; nevertheless, I feel deeply impressed with the conviction, that whatever principles will explain the phenomena of clairvoyance,

(or spiritual insight,) and the *modus operandi* of spiritual communications through sounds or otherwise, occuring in this era of human history, will also explain all events of a similar character which have occurred in all ages of the world. In taking a retrospective view of the religious history and experience of mankind, the contemplative mind cannot but recognize a peculiar and almost *perfect adaptation* of all laws and revelations to the existing social and intellectual conditions and requirements of the race. Every so-called revealment of the Divine Will, and every code of social and political laws that were instituted and supposed to be an expression of the methods of Divine Government, are regarded by most Christians as undeniable *evidences* of special acts and providential dispensations on the part of the Infinite God. Because, as it is alleged, those revealments and codes were particularly adapted to the social and political *wants*, and to the spiritual or religious *necessities*, of the age in which they were obtained. Thus it is generally supposed, that the "new dispensation" beginning with the preaching and miracles of Jesus, was not begun with Moses in consequence of the state of unpreparedness in which mankind were existing at the time when Moses lived; and, therefore, that the "old dispensation" was especially and perfectly adapted to the government and spiritual well-being of

man up to the birth of Christ, at which event, it is said, the Mosaic dispensation expired. This hypothesis has for its foundation a belief in the special action and interference of God, as indicated in the social and spiritual government of the human race. And here let me remark, that very many intelligent and highly accomplished individuals—men who have discovered the erroneous opinions and superstitions of past times—are unconsciously gliding into an opinion or a belief *no less superstitious* with regard to the magnetic miracles and spiritual communications of the present day. Surely, it is neither progression nor wisdom to exchange *one form* of religious superstition for another!

It is manifestly unrighteous to impute the establishment of "old" or "new" orders and dispensations to the *special* providence of God, because it is absolutely the result of an erroneous method of philosophical reasoning. It is reasoning thus: when a tree is in the twig state it is not prepared for the bearing of fruit, and, therefore, God procrastinates the bestowment of it until the tree has acquired sufficient strength to sustain the weight thereof; then he prepares, and attaches to the spreading boughs, such fruit as in his wisdom he may ordain the tree to bear. But true reasoning would be this: the tree does not bear fruit while in its twig state, because it has not yet arrived at the culminating

or fruit-bearing point in its development. So, likewise, it is only proper to say, that *mankind display simply what they are capable of developing.* The "new dispensation" was not unfolded in the Mosaic era, because the race *could not* have then developed it; but like a tree, mankind put forth just those conditions, just that code of laws and system of political and spiritual government, which its stage of general development could in that age accomplish,—and nothing more! If Moses had been as perfect in his physical and spiritual constitution as Jesus evidently was in his, then the political code and sacred commandments of the former would necessarily have resembled more closely the charming and refining revealments of the latter. But as the *two* personages were organized in their bodies and minds, so were their respective disclosures. This truth is easily seen. "An eye for an eye," and blood for blood, is a jurisprudential enactment which expresses the revengeful feelings of Moses and of the rudimental age in which he lived; whilst, "Love ye one another," and "forgive your enemies," speaks sweetly from the soul of Jesus at a more advanced and progressed period. There is no confounding these personages. Moses, being educated according to the methods and tendencies of his age, declared precisely what his material and spiritual organization and state of mental

illumination would suggest: and so with Jesus! The one tree put forth its twigs and branches; whilst the other blossomed, and by its rich perfume gave promise of fruit in still riper ages. This was accomplished by no special action and interposition of the Divine Mind, but by the legitimate progressive development of their own respective constitutions. When the race is far advanced in social and intellectual culture, its government is no longer Jewish, neither is it monarchical, hierarchical, or autocratical, but it unfolds the sublimer and more holy elements of man's nature, and the government is, or will be, REPUBLICAN, manifesting distributive Justice, Goodness, Truth, Accord, Peace, and Unity. In the lower stages of mental growth, "an eye for an eye" is the characteristic impulse of individuals and the mode of government. Action and reaction are natural to that phase of individual development. But in the higher stages of mental growth, the heavenly principles of "Love ye one another"—"forgive your enemies"—are the methods adopted whereby to live, to govern, and to punish. And righteous action is the intuitive impulse consequent upon a high state of physical and moral culture.

The bearing of these remarks on the subject of spiritual communications, will be more readily perceived by those minds who regard the wonderful developments

of modern times as the particular manifestations of Divine will and design. I have said that this age *wants* miracle, and there is miracle; that it *wants* a palpable and sensuous demonstration of the truths of immortality, and *there is* such demonstration; but I do not mean to impress any mind with the belief that these developments are *especially* sent by God to the earth's inhabitants. Nay; it is the opposite conviction, the truth of which I desire to establish, that the miracles and spiritual disclosures of this era flow *naturally* and *consequently* from the state of mental and moral development to which the Anglo-Saxon portion of the human race has generally attained. If this view of these things be not valid and entertained—if men do not consult Nature and Reason, and "try the spirits" by the rigid righteousness of those immutable principles which control harmoniously everything in the vast domain of terrestrial and celestial existences—then, there cannot be any limits set to the wild fanaticism and superstitious absurdities into which the honest seekers after truth and spirituality will assuredly plunge themselves, to the discredit and subversion of all that is beautiful and saving (from discord and error) in the new and Harmonial Philosophy! If TRUTH is our aim—our prayer and aspiration—let us seek it for its own sake! "If man," says James Victor Wilson,

" has *too little truth*, he is anxious—he is seeking; and if truth is *all* he desires, he finds it; but should he seek truth not for truth's sake, but for the sake of establishing an opinion or hypothesis, then is he discontented and unhappy." And he very impressively adds: " This perverted motive sometimes actuates the misdirected inhabitants of earth; but it never moves the residents of the celestial empire."

From the foregoing reflection, it will be very readily inferred that I am not impressed to regard any manifestations, of a super-sensuous character, as being above, contrary to, or inconsistent with, Nature's immutable and universal principles; that I do not believe in the existence of any miracles which are not referable to natural causes, visible or invisible; nor in the possibility of any strictly supernatural events, ancient or modern; because the Divine Mind cannot act in opposition to the eternally established laws of his own constitution, of which all the visible universe is a transcript, or an outward manifestation. And when I say, that, to supply the *want* of this age, there are miracles and spiritual demonstrations developed in our midst, I do not mean that anything, which is thus vouchsafed to man, is above, or contrary to, or inconsistent with, human nature and its inherent capabilities; but that man, on the earth, has now arrived at a stage of intellectual and

moral development which unfolds these very wonderful things, which alike amaze and confound the unprepared, as well as the believing, individual. And as a period arrived when Christopher Columbus launched forth on the sea of speculation, (for such the Atlantic was to him,) and persevered without trepidation in his voyage, even to the discovery of the fertile shores of our own beautiful America; so, now, has the period arrived when the aspiring spirit of man can soar far, far away into the gorgeous realms of the Orbed-Infinitude, and discover that more glorious world—the spirit-land—those brighter homes of holy and happy beings! And the latter is no more of a miracle than the former. If the discovery of the Spirit Land be called a miracle and disbelieved, on the ground that it contradicts all human experience; then let it be remembered that the discovery of America, prior to the voyage of Columbus, was also contrary to all human experience. The one cannot more justly be called a miracle than the other; though the former is a revelation of much greater magnitude, importance, and grandeur.

THE MIRACLES OF THIS AGE.

To dwell upon the many and wonderful miracles characteristic of this age would not be consistent with the structure and object of this chapter. It is well, however, to remark that what is termed animal or human magnetism, is particularly and especially the grand element engaged in developing those miracles. And it is very safe and truthful to allege this unseen, and as yet to many minds mysterious *influence* to be the principle of "virtue" which Jesus sometimes felt "go out" of him at the moment of performing miraculous cures among the sick and disabled. But the most wonderful, beautiful, and momentous miracle of all miracles, consists in the development of those intellectual powers and spiritual perceptions in man's immortal soul, whereby the spirit-land has been discovered and its vast possessions explored. And I would notice still another miracle—a "Jacob's ladder," composed of magnetism and electricity, erected in this age, planted on earth and reaching into Heaven, upon which angels descend and ascend, bringing "tidings of great joy" to

man, and imparting to him a knowledge of those great truths which belong to an immortal and progressive existence. But the erection of this ladder cannot be of much importance or profit to him who does not understand the philosophical foundation upon which it rests, and who is ignorant of the laws which sustain it. Though the mind may have been awakened from the deep sleep of scepticism—aroused therefrom by a "spiritual sound"—to behold, for the first time, the vast horizon of a new world of realities; yet unless that mind can obtain a clear, consistent, and natural explanation of *how* and *why* those sounds are made, all *mere faith* in them is as uncertain and fluctuating as the sand upon the sea-shore. Let us strive, therefore, to "enter in at the strait gate" which leads to the attainment of wisdom and knowledge; for the "broad road" of undefined faith and reckless enthusiasm, is certain to conduct the traveller into the realms of anxiety and dissatisfaction; and a complete "destruction" of *all faith* in spirituality and in heavenly things, will be the almost inevitable consequence of persistence in such a course. Let us all, therefore, be able to give a reason for the hope within.

I will now proceed to lay before the reader's open understanding the results of my interior observations and critical examination of the phenomena unfolded

by what has been termed "spirit manifestations"—"mysterious noises"—"spirit rappings," etc., with which the public is already more or less familiar. It is not, however, to be supposed that I shall attempt to furnish my readers with a detailed historical account of all the communications, and strange occurrences, which are claimed to have originated with spiritual beings; because the object of this interior examination is, to ascertain and place before the reader, a generalization of all the truth which, in substance, has come to man through the medium of these new developments. This object, I am impressed, can be better accomplished by stating a manifestation *as it externally appeared to the material senses*, and then relating the interior or *hidden causes thereof as revealed to the spiritual senses* of the writer. To render plain and distinct the relations which subsist between spiritual or invisible causes, and material or visible effects, I will carefully explain the *causes* of every event or circumstance of a mysterious or spiritual character with which I am impressed.

About the middle of June, 1850, an intelligent gentleman, from Ohio, sought the three ladies, as mediums, who were then sojourning in New York, for the purpose of obtaining a spiritual communication. A circle of ladies and gentlemen, about ten in number, were already formed around the table, under and upon

which the sounds were apparently made. The gentleman joined the circle, and, on inquiring whether "any spirit would communicate with him," the sounds were directly heard loud and quite enthusiastically rapid. "Will the spirit spell its name?" he asked. And there was no sound. Taking the suggestion of another person in the circle, he inquired—"If I write a column of names, will the spirit rap when I write, or point my pencil to, the right one?" To this he received an affirmative reply. And *when he wrote the name of a deceased daughter, the response was made!* Again the same gentleman, anxious to obtain more evidence that the communication was in reality what it purported to be, namely, a revelation from the spirit-world, inquired—

"Will any other spirit communicate with me?" and distinct sounds indicated a willing compliance. Again the gentleman wrote, and when he traced his son's name, a *quick response was given*,—differing so distinctly in sound and location from the reply of his daughter, as to make it easy to discriminate between the two.

The father was excited even to tears; in his joy, he wept! His thoughts were at once drawn from the lonely churchyard where he in grief had seen the loved ones laid away from him in the cold earth. His chil-

dren were with him again! Death died in an instant; and the parent was not bereft! He spoke to his own, and his own answered him. Their conversation was in substance as follows, the replies to the questions being spelled out by alphabet through the sounds:

"Are you happy?"

"Yes!"

"Do you visit me sometimes?"

"Dear father, we are always with you!"

"Do you love music as you did when on the earth? and can you indulge in that delight where you now are?"

"Yes!" and here a tune was rapped out by them together, as they had been in the habit of accompanying each other when in this world.

"Do you desire to have me with you where you are?"

"Not yet!"

"Would you like to return to earth?"

"No! this is a happy world!"

The above interview was invested with peculiar and intense interest; for many gloomy and erroneous thoughts associated with death, and concerning the realities of the "world beyond the grave," had frequently overshadowed and bewildered the brighter hopes and contemplations of the father; and those

thoughts were, on this very impressive occasion, swept away; his hopes, no longer obscured, were converted into blissful realities, and already he had met his children on the threshold of the spirit-land.

This was a true and beautiful specimen of many, very many, spiritual communications of like nature which have emanated from the future home of the soul. And it is for this reason—it being an impressive illustration of numerous instances similar to what the reader may have obtained through the sounds, or seen reported in public prints—that I am impressed to select it as the basis of an explanation. But here let it be remembered that I am writing, not what from time to time I have witnessed of these things while in my ordinary state—beholding them at these times, like other minds, only with my outward organs of perception—but what I now relate is obtained from a very recent interior retrospection of the whole field occupied by these mysterious phenomena, commencing with their birth and following them through their subsequent developments.

At this present, I have learned for the first time, by an interior and particular investigation, that those "raps" were in very truth caused by the spirits of that father's son and daughter. It is a great truth, that the inhabitants of the second sphere can, and do, at times, communicate their thoughts and sentiments to the in-

habitants of the earth. Probably I have more personal and practical evidence—more internal and unmistakable demonstration—of this consoling and elevating truth than the reader (unless, indeed, his own spiritual perceptions have revealed these interior realities to his understanding) can wholly comprehend and appreciate; and I therefore expect him to seek substantial evidence for himself in every possible direction. For what is evidence to *me*, cannot be demonstration to another; and I say, therefore, "let every one be fully persuaded in his own mind" of the truth of these things; then there will be no room for scepticism, especially if our persuasion or faith (rather knowledge) is based upon the everlasting foundation of nature and reason.

The father above alluded to could not *see* his children: but *they responded when he wrote their names*, and that was sufficient demonstration for him—he was perfectly and pleasurably satisfied! But was his faith well-grounded? Suppose that, from the silent meditation of his happiness, occasioned by the sweet communication he had but just enjoyed, a sceptic should suddenly arouse him, and ask, "What evidence had you that those were your children responding?" The father would doubtless start up and answer, "I do not question it; I am satisfied!" But let him go out into the world, and encounter all the opposition which existing

materialism and supernatural theology openly manifest towards new developments, and he will soon acknowledge that *all* the evidence which he received that his children were really communicating with him, consisted in some vibratory sounds being made when he wrote their names. Now, unless he be a man well versed in the philosophy of the soul's constitution and immortality —having a knowledge of how the human spirit is organized, and how it can communicate with other and congenial spirits—it is almost certain that the perplexing interrogations put by positively sceptical minds will eventually succeed in dissipating from the father's affections and judgment the beautiful, truthful, and soul-expanding conviction, that his children really spoke to him from higher spheres. Nor, without a philosophical comprehension of the subject of spiritual intercourse, could his faith withstand the discovery of counterfeit communications. In truth, without the requisite amount of philosophical knowledge, his faith could be rendered "sure and steadfast" only by continual *additional* evidence, in the *form* of miracle; because miracle, and not philosophy, was the original cause, and would continue to be the foundation, of his beautiful conviction.

Now I am impressed to regard such a miracle as being valuable in two ways: first, as an *effect*, that admonishes the beholder, and him who hears, to acquaint

his mind with the great philosophy of CAUSES; and, second, I regard it as an *illustration* and an intimation of some grand truth, or principle, in the great system of the material and SPIRITUAL UNIVERSE, with which the true philosopher has already familiarized his mind to considerable extent. The spiritual communication above related, is to me, I repeat, a beautiful illustration of a sublime and world-revolutionizing philosophy; but, to many individuals—to the vast majority of intellects—it is but an astounding *effect* of some hidden and mysterious *causes* which the material senses cannot recognize or worldly reason comprehend. For the latter class of individuals, especially, do I design this analytical investigation.

Let us now proceed. I have said that the sounds were really produced by the spirit-children, with whom the father held converse. But the question now arises, "Upon what principles or conditions are spiritual communications made?" Interior perception enables me to reply, that, in the first place, a good moral or intellectual state *is not a prerequisite condition* on the part of the individual or individuals who constitute the medium for electrical intercourse with spiritual beings. This, at the first glance, seems a strange inconsistency. But when we consider that the spirits who communicate to the earth's inhabitants, in this electrical manner, do not,

as a general principle, allow their thoughts to flow into the mind of the medium, and thence, by pronunciation, to the individual with whom they discourse; but, on the contrary, that the spirits impart what they desire to communicate through electrical vibrations, alphabetically—I say, when we consider all this, it ceases to be a mysterious inconsistency that good moral and intellectual conditions are not required. If the spiritual communications were made through the mind of the medium, as through spiritually illuminated seers, prophets, and clairvoyants, then constitutional harmony, combined with fine moral and intellectual sensibilities and tendencies, would be the indispensable conditions; but, as the conversation above referred to was not conducted through the mediatorial agency of a subject of spiritual insight, the mind must seek in other directions for an appropriate and adequate explanation of the causes of the phenomena. In a word, we must necessarily conclude that so far as the medium (or person) is concerned, some *physical* condition is alone required. And this is true. There was at the time of the above referred to communication, which was held by the father with his children, an emanation of vital electricity from the physical systems of the young ladies (who were the medium), and the intense interest experienced by the entire circle caused each person present to contribute largely to the

general electric atmosphere. The most exquisitely constructed electrometer is not capable of detecting the presence of this organic electricity; it is so exceedingly refined and attenuated. It is a species of spiritual exhalation—an emanation of the inferior elements of the spiritual principle—which, when the mind is constantly and vigorously exercised, is rapidly drawn to the *cerebrum* to sustain the mental action; but, in the absence of deep mental activity, these electrical elements flow down from the brain into the nerves, and into all the infinite ramifications of the nerves, and thence into the atmosphere which we breathe. Whenever the minds of the mediums were unduly excited, the sounds, and consequently the spiritual communications, would suddenly cease; because cerebral excitement caused the brain to absorb those elements which, when no mental agitation existed, readily flowed into the proper external conditions for spiritual communication.

That the conditions and principles upon which spirits answer, in this manner, to the inquiries of man, are simple and physical, philosophical and rational, can be demonstrated to the candid and enlarged understanding; because those conditions are no more complicated or wonderful than the principles upon which the magnetic telegraph is daily operating along our great commercial avenues. And here I am impressed to introduce the

language of one whose thoughts flowed readily into the truthful channel, while meditating upon the philosophy of spiritual intercourse, through the electrical sounds.* He says

"In order to perceive the analogy between the mode of communicating between the spiritual and the natural worlds by electrical rappings, and the mode of communicating between distant places by magnetic telegraph, let it first be understood that each created thing sustains certain electrical relations to all other things; that all *higher* forms of development sustain *positive* relations to all *lower* forms—as the vegetable to the mineral, the animal to the vegetable, and MAN to all the lower kingdoms in nature. Ascending still further in the scale of progression, the rule will hold good; and hence it is evident that the *spirit-world* sustains a *positive* electrical relation to the *natural world*, of which it is a *higher form*—a further and more perfect development. When spirits leave the body, the transition causes them no loss of intelligence or power. On the contrary, as every step in their history while in the body is marked by that law of progression which develops knowledge and power in exact ratio with the refinement of the spirit, it is reasonable to suppose that their power over the refined elements in nature, and their knowledge of the

* Apollos Munn, Editor of the *Messenger*, Springfield, Mass.

laws that govern them, will be greatly increased by their immediate assimilation with the refinement and knowledge which pervade the second sphere of human existence. They cannot, it is true, come in immediate contact with gross substances; but they *can* and do *act upon them* with powerful effect, through the agency of magnetism and electricity. Thus it cannot be disputed, admitting that the spirit progresses hereafter, that the inhabitants of the spirit-world have the *power* when natural conditions are complied with, to communicate electrically with their friends in the body. When nature, by her constant movements towards the refinement of matter, develops *mediums* through which communications can be made, the spirits will be found ready to respond to our desires. These mediums are sometimes furnished by certain localities, usually designated as "haunted houses," where the electricity, from certain causes, has become so rare and refined that spirits can there manifest their presence and power in various ways. The young ladies of the Fox family, and hundreds of other individuals, through whom the spirits communicate, are mediums, because *the electrical atmosphere which emanates from their systems contains but little gross electricity.* The spirits sustaining a *positive* relation to us, are enabled through these mediums or *conductors*, to attract and move articles of furniture, vibrate the

wires of a musical instrument, and, by discharging by the power of their wills currents of magnetism, they can and do produce *rappings*, like the magnetic telegraph, corresponding to letters of the alphabet."

There are many individuals, who, though not particularly moral or intellectual, can perform various and wonderful feats of muscular action and power. And so it is with the mediums; so far as they are concerned, in the production of *true* spiritual sounds, their systems may be regarded as muscles whereby the spirits manifest their presence and intentions. The vital electricity which emanates from the *negative* physical system of the medium, may be regarded as a receptacle for the influx of that spiritual electricity which the spirits, by an exercise of their will-power, discharge in straight lines to the *location* where they intend the sounds, or electrical vibrations, shall be heard by the circle of friends on earth.

Another circle of believers and sceptics, on the day following that when the conversation I have already related occurred, were seated around the same table, and earnestly soliciting spiritual communications; but the weather was exceedingly warm and debilitating, and the young ladies were mentally agitated in consequence of some slight displeasurable remark made by one of the audience, and the sounds were not heard. After several

unsuccessful efforts to induce the phenomena of the "rappings," one of the individuals present queried thus: "If there be such a thing as spiritual manifestations, I do not understand why they are not made when we are so anxious for them." And soon, though not in answer to the gentleman's query, but from other causes, the sounds commenced. And here, before I proceed to relate the conversation with the spirits, which followed, I desire to explain why the manifestations are sometimes *not made* when they are anxiously solicited. I have said that a good physical condition, and not necessarily a moral one, is particularly required. But this condition can be altered or vitiated, so to speak, by mental agitation and positive anxiety. Vital electricity is exhaled from the spiritual principle, through the nervous system, in great abundance, whenever the mind is perfectly passive—when all is still and tranquil within the chambers of thought—and when no emotions or anxieties swell the soul, and cause it to absorb the atmospherical emanations which naturally surround the outer form. An anxious state is a positive state, which is highly unfavorable to spiritual influx, either into the receptive vessels of the mind, or into the vital-electrical *medium*, or atmosphere, which is the pre-requisite condition through which the sounds are made. Moreover, the exceedingly warm weather is unfavorable to this

electrical emanation. The excessive heat causes a kind of exhaustion, or rather it dilutes the vigor of the mediatorial elements which unite the physical organization of spirits to that which man possesses. And not till the attention of the circle of minds was withdrawn from the *intense* desire for manifestations—their too anxious feelings being exhausted by the conviction that no communications would be received during that session—and when the more quieted condition of the mediums permitted, and not till then, could the sounds be made. The conversation now proceeded, and a gentleman inquired:

"Is my guardian angel present?"

No answer.

"Is my brother here?" was then asked by a lady.

"Yes."

"Will he give me a test by which I may know that it is him?"

"Yes." And according to the method which had been adopted by many individuals, she wrote down a column of names, including that of her brother, and then pointing with her pencil to each one, she said, "Is this his name? Is this it?" and so on, in order, till she came to the *right* one, and immediately the *sounds were heard.* She then inquired:

"Will my brother tell me what his age was when he departed this life?"

"Yes!" the spirit replied. And when she wrote the correct age, the response was quickly given. She again inquired:

"Will my brother tell me the name of the place where he was when his spirit left his body?"

"Yes!"

She then audibly pronounced the names of different villages and cities, and at the right place the sounds distinctly indicated an affirmative.

Again the lady asked, "Have you any message for our father and mother, or for our sisters at home?"

"Yes!" replied the spirit, by sounds; and the signal for the alphabet being given, the following sentence was spelled out:

"*Tell mother and sister*," (correctly spelling the name of one in particular,) "*that I am happy, and want them to come here and communicate with me.*"

Following this, there were several other communications, each glowing with intense interest, especially for those to whom the messages and responses were made. And here it is well to observe, that private messages, though the most convincing of any received, are seldom published to the world.

I have been impressed to record the above intercourse

as the basis of an explanation of another apparently inexplicable mystery connected with this mode of spiritual communication. The lady, while conversing, doubtless *believed* that the spirit of her brother was somewhere in that room. It was doubtless pleasant for her to think him so near, all unattractive as was the locality of their meeting—there, in a heated, close, and crowded room, in the midst of all the bustle and confusion of a large hotel, situated in a discordant and noisy city, and impregnated with the unwholesome atmosphere of many human breaths—it was not a place where we should wish to invite a spirit from heavenly spheres. But I find that almost every person whose mind has been deeply impressed with the truth of spiritual intercourse, is more or less imbued with the conviction that spirits are always in our immediate presence when communicating; and by our misunderstanding of them, the spirits are sometimes supposed to affirm it themselves, as in those instances where it is so often at the circles asked of them, "Do you visit me sometimes?" or, "Will you visit me in my room to-night?" or, "Are you near me?" and the sounds will, by the letters of the alphabet, spell out in reply, "We are always with you?" or, "Yes, I will come to your room!" or, "I stand by your side?"

Now it is well for the reader to understand that, not-

withstanding the apparent annihilation of time and space to the immortal soul, there is still *time* to be consumed, and *space* to be traversed in the spirit-land. Time passes into eternity, and space into infinity, just as the dew-drop is apparently lost in the ocean; but as the drop of water is not destroyed in the sea, so is there no annihilation of either time or space. Hence the Spirit-World has a fixed locality; has magnitudes and proportions; has qualities and properties; has system and arrangement; has axis, diameters, and revolutions; has a sun and a firmament; has evenings and mornings, or periods of repose and action among its inhabitants; has its position fixed in the mighty multitude of solar systems or universes which roll in the depths of immensity! But I will not now dwell upon the magnificent truths which unfold before me (I refer the reader, who would follow me in these investigations, to forthcoming volumes of "The Great Harmonia"); but here I desire to distinctly impress each mind with the truth of this distinction, that *Heaven* is a *Condition*, but the *Spirit-land* is a *Locality*. You may be harmoniously situated, you may be happy, (*or in heaven*,) in the lowliest cottage, or in the fields of nature; but you cannot be in the spirit-land, (or in spheres beyond this,) unless you undergo a partial or complete change in the relations which now subsist between your soul and body.

Therefore, when a spirit-brother, or any spirit, desires to visit some dear one on earth over whom it lovingly watches, it is permitted the gratification of doing so, on condition that harmony be established between it and the principle of spiritual gravitation. But there is *time consumed* and *space traversed* in the process of accomplishing such a visitation.

Almost every one knows the comparative speed of the different commercial instrumentalities of our age. The steamboat travels faster than the sloop, the locomotive faster than the steamboat, and the electricity on the telegraph wires travels faster than the locomotive; and, to continue the comparison, the *human spirit travels faster than electricity*, but yet, except in a comparative sense, there is no annihilation of time or space —no destruction of any portion of Eternity or Infinity! True, it is impossible to appreciate the existence of any time or space between two cities, eighty English miles apart, when conversing through the agency of the magnetic telegraph; so, also, it is impossible to appreciate any time or distance between two friends, ten thousand miles or more apart, when conversing through the agency of spiritual insight or illumination, or even when communicating through the more inferior and rudimental mode of spiritual intercourse, through the instrumentality of sounds. This is a truth which I

have repeatedly seen illustrated. When a person has earnestly interrogated his relative, now residing in the Spirit Land, through the prayers and aspirations of his soul—its thoughts reaching the listening spirit there—then, according to *the principle of spiritual affinity or gravitation*, the angel from afar, lending attention, would answer the interrogator by discharging a current of thought upon the swift-winged magnetic elements which pervade the intermediate space, and the terrestrial beseecher would thereby receive a fresh inspiration of sentiments into his own soul, and arise from his devotions refreshed and happy. And in like manner the earnest questioner, through the sounds, also receives a necessarily laconic, and often very imperfect, frequently misunderstood, answer from the second sphere of human existence—a response, rapped and spelled out according to the letters of the alphabet.

At the conversation already related, of the lady with her brother, it is well to remark, that he did not come, as she supposed, locally and physically, within the atmospheric envelopment of our planet; but he sought a position upon the plane of his present existence, which would harmonize with the current of terrestrial magnetism and electricity of the earth, and also with the vital-electrical atmosphere which emanated from the "mediums," and the circle in which the lady, his sister, was

located; and, from his elevated position, he conversed with her almost, as it were, "face to face," and it seemed to her mind that his spirit was really in the room. In a spiritual sense he was, indeed, even by her side! and the distance between them was, as it were, annihilated. Let me not be misunderstood in this: I do not mean to say that there are not *many*, very many, beautiful *exceptions* to this statement: but the rule, the principle, is, that spirits *do not come within* our terrestrial atmosphere when they communicate their thoughts to man. Moreover, I have observed that the current of thought which a spirit sends to earth, generally comes from an oblique direction, and scarcely ever at right angles, with the location of the friend, or the circle of friends, with whom it is communicating. This truth is susceptible of a very rational and philosophical explanation. But I leave, for the present, all scientific considerations of this particular branch of the subject, as it can only benefit those who are already far advanced in spiritual philosophy and experience; and of this class the number is, as yet, too limited to demand a minute solution of this beautiful fact.

THE DECAY OF SUPERSTITION.

THE mighty energies and wondrous attributes of the Omnipotent Principle are just beginning, as it were, to be unrolled and revealed to man! No; but man is being refined and unfolded, and is becoming more and more capable of comprehending the great realities of his own existence and of the nature and perfections of God. No more can the raging tempest frighten him into the paying of homage to some supposed angry Deity; nor the rolling thunder cause him to tremble, and call upon him, with its hoarse mutterings, to burn the innocent lamb for a sacrifice to appease the wrath of his god. The deep moan and shrill wail of the storm-heaving sea, shall no more drive the free-born soul into the worship of unknown gods—the unseen dispensers of avenging power; neither shall he any more bow down before unholy altars, when the long-slumbering volcano shall pour forth, in tones of thunder, its burning tide. But man shall learn to calm the tempest; already he makes the wind waft his ships to foreign shores! He shall command the ocean; for even now

upon its waves he calmly rides in palaces! He shall control the lightnings; for, behold! how they convey his thoughts from nation to nation, and from sphere to sphere! Verily, mankind hath already attained unto a high eminence, and, while spirits are manifesting their presence and power in our midst, the intelligent and pure-minded individual of this era remains wholly unmoved by superstitious awe and false adoration. The spiritual world may shower upon us its heavenly truths, and the two worlds, the material and spiritual, may embrace and unite. Earth may partake of the joys and truths of a higher sphere, and be joined, with it, into one heavenly kingdom of peace; but no more shall the miracle-expecting multitudes among men sacrifice their reason upon superstition's altar.

At this point, I am impressed to introduce an apparently trifling incident as a gateway opening to a field of still more interesting explanations of the phenomena now particularly under consideration. I allude to another conversation with spirits, through sounds, which also occurred in New York. A circle being formed round the table, as usual, a gentleman present inquired: "Will my father converse with me?" To his question there was no response. And each person asked for their friends, in turn, still receiving no reply. Soon the rappings gave the signal for the alphabet, and a sen-

tence was spelled out, directing the young ladies (the mediums) to SING. This request being immediately complied with, the communications subsequently were free and satisfactory. The direction to sing elicited some questioning remarks from the company, and one among them queried: "I wonder if spirits hear our voices?" and another said: "I think spirits cannot be much delighted by such music as mortals make." As these remarks were developed by the little circumstance above related, so are the following explanations developed by those remarks. I will, however, state, parenthetically, that the object of the singing, in this instance, was to establish a passiveness of feeling and a harmony of sentiment in the circle. For, as I have already said, the requisite quantity of vital-electrical emanations, which constitute the physical conditions upon which spiritual beings can manifest their presence and thoughts, cannot be obtained from the *mediums* unless mental tranquillity and a degree of physical quietude be preserved on their part, and also throughout the circle of individuals. An answer to the question, "Do spirits hear our voices?" may be of immense service to many minds.

The opinion has long been entertained that man should address the Deity with oral prayer—that all gratitude and supplication must be pronounced in human language—that the mouth should give utterance to

adoration and praise. Audible prayers, both loud and long, are esteemed by many persons as alone adequate to arouse and secure the attention of God. Now, I do not place any confidence in the supposed validity or soul-sincerity of those prayers which are orally expressed, according to agreement, before and after pulpit discourses in our churches, nor upon any other occasion, which fashion may have adopted or usage sanctioned. Yet prayer, the mind-uplifting prayer, is not only philosophical, but absolutely essential to mental happiness and to the progressive purification of the impetuous affections which live in the soul's sanctuary. *True prayer is perpetual!* The good man prays "without ceasing;" and there are moments when from "out of the abundance of the heart the mouth speaketh" glowing desires and the emotions of gratitude; but these gushings forth of the soul's fulness have no stated periods of overflowing, obedient to mere mechanical arrangements. Nay, they are spontaneous, welling up from the eternal fountain within us! But formal and ceremonious prayer is both vitiating and blasphemous; the *mere habit* of prayer, though calculated to discipline thought, is never purifying or elevating. Popular theology and fashion term it a duty; philosophy and good sense consider it as a piece of mechanism, and a remnant of the ceremonials of the Patriarchal Age. Secret

charities are as heavenly as secret injuries are diabolical—so inward prayer is as refining and efficacious as the merely habitual oral prayers are corrupting and immoral. Now, let me be distinctly comprehended. I do not repudiate, nor would I suppress, the beautiful and honest utterance of inward sentiments when the mouth echoes them from out of the soul; I love to hear the vocal breathings of the spirit's desires for truth, and its sweet-toned expression of thankfulness; such prayers are natural as the bursting of a rose-bud in a spring morning—as beautiful in the sight of angelic beings as the rivers of truth that ripple through their holy-lands—musical as a strain in the universal harmonies of nature which reverberate even unto HIM THE GREAT AUTHOR of all harmony. Such prayer, such praise, such worship, is indeed unlike the ceremonious and lip-deep utterances (termed prayers) which too often emanate from the modern pulpit, and which I am impressed to denounce as being corrupting and demoralizing to both the pronouncer and his audience.

He prays, who, in the very centre of his heart *earnestly* and *honestly* and *continually* DESIRES to acquire temperance, and patience, and truth, and love to the neighbor, and love to God; and he prays who feels a *perpetual* gratitude for all the blessings he enjoys, for the sun's light and heat, for summer and winter, for

seed-time and harvest, for the love he is enabled to bear to his enemies, and the forgiveness with which he can forgive them; for the love which others consecrate to him. For the unchangeable manifestation of DIVINE LOVE—that love greater than all; and DIVINE WILL—that will which is without shadow of turning; and DIVINE WISDOM—that wisdom which is universal,—these attributes of the FATHER spreading throughout nature's boundless territories; if he be thus deserving and thus thankful, then that man prays "without ceasing"—he prays that holy and glowing prayer which the angels love to gaze upon—that living prayer which sanctifies his own soul. Such prayers seldom express themselves in words; they incarnate and embody themselves in righteous deeds! They are never "full of sound and fury, signifying nothing," but impersonate themselves in the beautiful form of CHARITY, clothed with the stainless habiliments of chastity, meekness, goodness, virtue, and magnanimity. Her voice is low and gentle, and, like the violet, she only proclaims her own sweetness by the giving forth of her native fragrance. I am impressed to affirm, that "a well-ordered life and a godly conversation" constitute *the only real and truthful prayer* that man can utter. But here let us understand that the present structure of society is not favorable to the manifestation of such gentle meekness and magnani-

mous virtues, particularly in those who have inherited an unfavorable organization of body and mind to begin with, and, perhaps, have received an education no less prejudicial to personal holiness and harmony. Let those, therefore, who have been blessed with unearned riches in their physical and spiritual constitutions, do all they can to help on the unfortunate to the full and complete expression of those inward prayers which lie hidden and undeveloped in the most interior sanctuary of the soul; and let the rich and endowed give unto the poor and bereft.

The belief is erroneous, that spirits can, at all times, hear our voices; it is a truth, however, that they can always *see our thoughts*. "But," says one who has conversed with spirits through the agency of electrical vibrations, "I have had spelled out to me the following sentence"—*state your desires orally and we will respond*—"now what does this mean?" The explanation of this is exceedingly plain: there are but very few individuals who can think distinctly without the use of words; they must talk to define an idea even to themselves; and hence it is difficult to get at what such individuals would say, or to unravel a clear expression from the confusion and disorder of their thoughts. It is only the well-developed, well-disciplined, and healthy intellect that can, distinctly and positively, impress its

thoughts, by an exercise of the will-power, without oral expression, upon another spirit. And thus it is that those who cannot think their desires distinctly are requested, by the spirits, to utter them in words, that they may receive a correct impression of what the speaker would convey, and also that he himself may thus better understand his own question, and comprehend the answer. But we are not to suppose that spirits are with us at all times—always ready to answer when we may choose to call upon them—for, were it so, and man could gain access to them and obtain their counsel upon all occasions, through any avenue whatsoever, he would then inevitably forget, or refuse, to fill the measure of his own individual capacity—he would cease to play his part in the sphere of responsibility wherein he is comparatively a Free Agent—and he would sit "*all the day idle*," waiting for a "*Thus saith the Lord*"—for spiritual guidance—as an easy and agreeable substitute for the exercise of his own immortal powers and wisdom-attributes—to inform him what to think, where to go, and what to do!

THE GUARDIANSHIP OF SPIRITS.

Intérior experience and observation teach me this as a principle: When human endeavor and aspiration have attained the summit of their ability to accomplish —have reached the apex of the mighty pyramid of all material science, philosophy, theology, and morality, which man, in his own beautiful strength, can erect and climb, then, upon that height, are the deeper spiritual elements of the soul unfolded, and, touching the spirit-world, they receive from the angelic combination of administering spirits in the Summerland, a spiritual philosophy and a divine illumination. In other words, when an individual human mind, in its physical and moral organization and development, reaches nigh unto the spirit-world, then spiritual enlightenment and direction flow into the soul's affections and understanding.

But, in our endeavors to attain this organic harmony and moral elevation, let it not be supposed that we are always left to strive and struggle alone. No! Like ourselves, all spirits and angels were once men. They have lived in corporeal organisms; have walked upon

this, or upon some *other* earth which rolls in space; have experienced the pleasures and vicissitudes—the joys and sorrows—the tears and smiles—of this incipient existence. But now, having passed through the transformatory process of outer dissolution, which mankind term death, they reside in the spirit-land; and, in harmony with the immutable laws of progression and development, they have transcended all terrestrial imperfections, and still they march victoriously onward! But they who have already attained to celestial heights, as well as those who have not yet advanced far in the spiritual country, they can behold us from where they are, and in our evening meditations; in our profoundest slumbers; in our daily occupations; in our "circles" of fraternal love; the spirit-friends, whom our souls most attract, come to us and breathe their pure and beautiful sentiments into our souls. And when, by reading our thoughts, they see us in trouble or in danger, it is reasonable to anticipate the reception (that is, if the vessels of our minds will admit the influx) of some spiritual assistance and direction from the angels' home. Surely, Christians will remember one forcible illustration of this truth—the beautiful account of how the scales fell from Saul's eyes! A protecting spirit —an angel-messenger, watching the moment when the warrior's soul would admit of it, sent into his moral

perceptions a current of divine elements, which not only made him see the error of his course, but turned his thoughts on high! And there is, also, another prominent and beautiful instance of spiritual guidance recorded in religious history: it is related that "the angel of the Lord appeared to Joseph *in a dream*, saying, Arise, and take the child and his mother, and flee into Egypt, and be thou there until I bring thee word." Now, the majority of those who believe, because they have been educated so to do, in this circumstance, though it is said to have occurred centuries ago, will not give credence to similar, and often more complete, spiritual manifestations daily happening in our very midst. That principle of Nature which could develop spiritual intercourse in past times, is surely capable of doing the same thing in this era; for there must be unity and system in the operation of God's unchangeable laws. If it be said, by some objector, that the circumstance above alluded to cannot be referred to nature's laws; that it was accomplished by an especial command of God; then I remind the reader that there is nothing outside of, or superior to, that stupendous organization of matter and mind which I am impressed to term, NATURE. Neither are we to suppose that the Deity will do for one inhabitant of earth, what he will not do for another; because he is "no respecter of

persons," and because, also, according to the affirmation of the highest authority among Christians, "he is without variableness, neither shadow of turning!" Therefore, upon the broad and immovable foundation of Nature and her laws, (which laws are the very elements of God's will,) we should rest the conviction, that spirits can see our thoughts, and that they *do*, sometimes, approach us to remove the scales of superstition and error from our eyes—thus directing our thoughts toward the "Eternal Mind who will hear a sigh's low music 'mid bursting praises that ascend upward from a thousand realms!"

THE DISCERNMENT OF SPIRITS.

UNDER this head, I proceed to briefly and analytically consider the remark of the gentleman who queried as to whether "spirits could delight in the music which mortals make?" I am impressed to reply, that spirits do experience pleasure in beholding the harmony and other effects which music creates in our souls; and it would seem, at first glance, that, being pleased, the spirits must, therefore, hear our voices. This requires an explanation. Spirits can hear our voices, and we can hear their tones; but the question arises, "How can this be possible?" And the answer is, that the material senses have *corresponding internal and spiritual senses.* We do not see with the eye, with the mere visible organ—but by a principle of spiritual perception which, as a portion of the mind, lives in the nerves of the eye as the soul lives in the body. So the external mechanism and structure of the ear are an exact impersonation, so to speak, of the principles of hearing. And so with all the other senses. The scientific world does not sanction these facts, because

medical men know nothing about them. Materialism characterizes the sciences of this age: and hence it is not to be expected that the spiritual truths, which remain in Nature's casket as yet unlocked to men of popular science and learning, should, when revealed, be recognized and acknowledged by them; every new-found treasure the materialistic intellect rejects, but it is not less a gem of truth, destined yet to shine in the diadem of knowledge! And, though the oculist and the optician of to-day may not concur in the fact here disclosed, we rest perfectly assured that this philosophy of the internal senses is recognized by reason, and sanctioned by nature, and these are HIGH AUTHORITIES.

When spirits speak to us, they address our interior and spiritual sense of hearing. And when we behold spirits we exercise the internal principle of perception or seeing. It not unfrequently occurs, that an individual thinks his outward senses addressed when, like Saul, he hears a voice pronouncing his name, apparently, from the depths of the air. And when spirits have been seen, the beholder is apt to believe that the vision was confined or addressed to the outward sense of seeing—so distinct and self-evident is a real manifestation of spiritual presence. We can, however, be easily deceived with regard to the seeing of spirits, because of the fact that the mind is itself capable of combining

and re-combining thoughts and imperfectly remembered circumstances, personages, and scenery in a new and involuntary manner. And, again, the superficial elements and the unquieted thoughts of the mind are sometimes, even unconsciously to the individual, elaborated, by the dreamy action of the will, into different human forms and faces, bursting out of intensely black and gray ragged clouds, having all the semblance of an imperfect spiritual manifestation. There are always to be found minds of this description, differing one from another in that the forms which they thus manufacture, as it were, are not always beautiful and heavenly. The mind which dwells on celestial and pure things, will see seraph faces; whilst the disturbed individual, recalling the lessons of his theology, will often behold hideous-visaged demons, the conjurations of his own brain. Among nearly all religious sects are evident indications that *spurious* spirit-seeing has prevailed to considerable extent. The votaries of St. Vitus were frequently thrown into paroxysms of enthusiasm and ecstasy by a kind of reckless indulgence of the spiritual sentiments amounting almost to religious voluptuousness; and the consequences were conspicuously indicated in the professions which they made with regard to the seeing of their departed friends and acquaintances. Now, I do not undertake to deny that the

early disciples of St. Vitus sometimes perceived the forms of their friends whose spirits had passed from earth. Neither do I doubt the truthfulness of many similar professions among the spiritually-minded "Shakers" of our day and generation; but I am impressed to consider a large majority of the spiritual perceptions and communications alleged by different minds to have been enjoyed by them, during their moments of religious excitement, as the results principally of cerebral agitation. I have stood by the bedside of the disturbed dreamer, have watched the thoughts of the fanatic, have read the wild fancies of the maniac, and have painfully traced the bewildering imaginings of the inebriate; and have thus particularly and critically examined, with my spiritual perceptions, the mental conditions and phenomena which are developed by duplex insanity, monomania, delirium tremens, etc.; and I can truthfully affirm, that the objects, localities, scenery, and personages which the victims of these maladies profess to see and encounter, vehemently vindicating their immediate presence and reality, are all of the same class of mental delusion, and are absolutely nothing more than unconscious elaborations of the surcharged brain, which contains all the germinal essences of the internal or thinking principle. An explanation of these cerebral projections of objects and scenery,

I defer until I come to an interior analyzation of the psychological phenomena which characterized the mental state of Baron Swedenborg.

But here let us discriminate between what is real and what is unreal in the perception of spiritual beings. To the healthy and discriminating mind there is no confounding of a substantial vision of super-mundane personages and scenery with the dreamy hallucinations of the disturbed intellect. When the interior senses of the mind distinctly see a spirit or hear its serene, rich, friendly tones, it is impossible for the thus favored individual to be mistaken. If, however, as it sometimes happens, we get only an *imperfect glimpse* of some guardian-spirit that seeks our recognition and welfare,—and if we cannot be absolutely certain and honest in our convictions of that angel-presence, and have not a perfect assurance that the vision was no illusion,—then it is wisdom to keep our understandings open to the reception of more substantial evidence, to the end that the mind may not be conducted into regions of uncertain hypothesis and imagination. A truthful and beautiful instance of spirit-seeing was originally reported in one of our journals. It well and touchingly illustrates the naturalness and self-evidentness of spiritual insight, quickened in this instance, as it sometimes is, by material attenuation consequent upon disease; which

attenuation partially emancipating the spirit from its earthly temple, renders it more susceptible to the impression and perception of the presence of guardian angels.

"A little girl, in a family of my acquaintance," says the narrator, "a lovely and precious child, lost her mother at an age too early to fix the loved features in her remembrance. She was beautiful; and as the bud of her heart unfolded, it seemed as if won by that mother's prayers to turn instinctively heavenward. The sweet, conscientious, and prayer-loving child was the idol of the bereaved family. But she faded away early. She would lie upon the lap of the friend who took a mother's kind care of her, and, winding one wasted arm about her neck, would say, 'Now tell me about my mamma!' And when the oft-told tale had been repeated, she would ask softly, 'Take me into the parlor; I want to see my mamma!' The request was never refused; and the affectionate sick child would lie for hours, gazing on her mother's portrait. But

> "'Pale and wan she grew, and weakly—
> Bearing all her pains so meekly,
> That to them she still grew dearer,
> As the trial-hour grew nearer."

"That hour came at last, and the weeping neighbors assembled to see the little child die. The dew of death

was already on the flower, as its life-sun was going down. The little chest heaved faintly,—spasmodically.

"'Do you know me, darling!' sobbed close in her ear, the voice that was dearest; but it awoke no answer. All at once a brightness, as if from the upper world, burst over the child's colorless countenance. The eyelids flashed open; and the lips parted; the wan curdling hands flew up, in the little one's last impulsive effort, as she looked piercingly into the far above.

"'Mother!' she cried, with surprise and transport in her tone—and passed with that breath into her mother's bosom.

"Said a distinguished divine, who stood by that bed of joyous death, 'If I had never believed in the ministration of departed ones before I could not doubt it now!'"

Thus the spirits whom our souls most attract, often draw nigh to us, even when through the grossness of our material senses we see them not, and they do "delight in the music we make," for they take pleasure in whatever influences us to harmony, tranquillity, and happiness. It is not that the words we sing, or the sounds we awaken, can so charm those who listen to celestial strains; but the *spirit* of those words, those sounds, lives in us, and our guardian spirits love to arouse that musical element in our minds, thereby, in a meas-

ure, dissipating the outward discords which surround and act upon us on earth. Hence, when a circle of friends meet for spiritual communications, and find it difficult to get responses to their well-intended questionings, then let them unite their voices and "sing," let them be cheerful together, and the effects thereof, quieting disturbed minds, will delight the attending spirits near; and such unanimity of feeling and sentiment will, temporarily at least, harmonize the human with the divine. And if we would but carry thence the PRINCIPLES OF MUSIC into our homes—into our social, political, and religious institutions—and thus render human society as a musical instrument, I know its chords would frequently be touched by spirit-fingers, and the angel-tones thereon awakened would sweetly proclaim the kingdom of heaven on earth!

There have been always, in all ages of the world, some slight, exceedingly obscure, and fragmentary manifestations of invisible and spiritual power; for many individuals as well as various sects have received what they conceived to be spiritual *revelations* from the unseen, and to the majority of minds, the mysterious and uncertain world. But there never has been presented to mankind, in any *one* era of human progress previous to this century, anything like a clear, consistent, and incontestable demonstration of spiritual presence and

influence; and the explanation why mankind, in no previous age, have witnessed those undeniable evidences of immortality and spiritual realities, which are manifested and beginning to be recognized in the present century, is this: mankind in general, with but few exceptions, have never ventured the exercise of their *reason* principle upon mysterious and super-mundane occurrences, but have repulsed every attempt on the part of a spirit to manifest its real existence and mission to the earth's inhabitants, with the most suffocating scepticism or fanatical superstition. It is surely very evident, that the *fear* of evil-spirits has hitherto been much more general and powerful than the *love* of God. The fear of a fabulous devil is, even at this advanced period of civilization, much stronger, in timid and undeveloped minds, than the love of truth and Deity! And the consequence is, that, whenever the inhabitants of the spirit-world strive to manifest themselves to the inhabitants of the natural world, in which we live, the pioneers from that superior country to this comparatively isolated planet, are deprived an entrance into our homes and communities,—into our affections and understandings,—by the superstition and scepticism of the people; a people made thus sceptical and superstitious by ignorance and error; they are afraid to receive the spirits in their homes, lest they be not angels from

heaven, but agents of the supposed king of darkness, who has mythologically been invested with such terrific power and influence. Scepticism and superstition are the legitimate offsprings of ignorance and theological error—and this remark applies with equal force and truthfulness to all Christian and heathen forms of religious worship and education. But the time has now arrived, when the two worlds—the spiritual and the natural—are prepared to meet and embrace each other on the middle-ground of mental freedom and progression. And those who are most advanced in individual refinement, harmony, and spiritual truth will gladly receive and philosophically interpret every communication which may emanate from the founts above.

THE STRATFORD MYSTERIES.

ASIDE from the religious *want* of the age, there is still another reason why these manifestations and demonstrations of spiritual existence and power are becoming so general at this particular time,—it is this: There has never before existed upon this earth so much mental, and moral, and religious freedom—never so much actual goodness and universal love—we have grown almost to the spiritual world; and the period even now appears brief when humanity will realize its nearness to, and friendship for, the spirit-land; and man shall aspire to be like unto the angels! And while we are looking for a full realization of these high convictions and sublime realities, let us "fear not to entertain strangers" either in the form of personages, thoughts, or philosophies, because "they may be angels," or messengers of truth, as was once discovered by an oriental patriarch, whose fame is recorded in the Primitive History.

These reflections and admonitions are prompted by the widely-acknowledged fact, that in various portions of the world—especially in America, at this present—

there are many indications of the presence and influence of spiritual beings or agencies, possessing intelligence and manifesting extraordinary power over material objects and substances. Many persons believe these sounds and manifestations to be the effect of some ingeniously-arranged machinery; others believe that they are produced by electrical discharges from magnetic batteries, managed by good clairvoyants to answer such oral or mental questions as only spiritually enlightened clairvoyants could perceive and solve; and there is still another class of persons who believe them to be the experiments and caprices of satanic agencies. Now, whether *all* the singular and mysterious developments ever actually occurred at Rochester in the manner alleged by those who claim to have witnessed and investigated them, I am not impressed to say, (for I consider the facts already sufficiently demonstrated to the public understanding;) nor have I ever been moved to seek any information with regard to the *causes* of those declared manifestations prior to the writing of this chapter. And I had never witnessed any of these things previous to last spring, when, although much engaged in New York, I was impressed to visit the village of Stratford, Connecticut, for the express purpose of observing, with both my natural and spiritual perceptions, a variety of *mysterious noises* and *exciting phenomena*, occurring there, at a private

residence. And now I desire the reader to follow me in the ensuing investigations.

First—*As to the facts.* Every consistent step was taken, by the proprietor of the house, to satisfy many of his particular neighbors and a few of the influential citizens of the village, that, at least, a great number of the sounds and external appearances were not produced by human hands or instrumentalities. Among many other and equally strange things which occurred there, the members of the family and other individuals have witnessed (though invariably subsequent to the arrangement) the grouping of various figures, made from articles of clothing taken mysteriously from the wardrobes and trunks; they have also seen books thrown about; nails, keys, and other portable things belonging to the house, falling in their midst; they have had black crape tied on the door-latch, and the looking-glasses covered with sheets, as is customary, in some families, when a corpse is in the house; but the most interesting and, I think, *important* phenomena, have been the writing of various unknown and *apparently* insignificant characters which have been impressed upon the walls of the chambers, and upon the piazza and elsewhere. Now, there were in this house two individuals who seemed to be particularly and inseparably connected with almost everything which had been, and was being, developed

—I allude to a young girl and her brother. A higher class of manifestations usually attended the former; but the latter—the boy—seemed to some persons to be maliciously and unnecessarily tormented by evil spirits. Because his clothing was sometimes suddenly torn; his cap, shoes, etc., were mysteriously concealed at times; and on one occasion he was suspended by a rope to a tree; he would be startled by loud raps suddenly sounding under his footsteps as he ascended or descended the stairs; and he was made sick and delirious by fright and agitation.

SECOND—*As to the origin of these facts.* The evidence to an unenlightened mind that many of these sounds and appearances were not produced by human hands, or by any mundane agencies, must necessarily consist in what was discovered to be a fact, that it was and still is impossible to trace their primary causes to any earthly source. Of course, no one will pretend to affirm *the impossibility* of there being any human agency in the performance of some of these mysterious feats; nay, on the contrary, it is consistent with reason to believe, that almost everything developed in that house could have been caused, under favorable circumstances, by the concerted plans and inventions of some members of the family. But when the existing circumstances did not favor such contrivances, plans, and ar-

rangements, and when the family were assembled *all* together in one room—it being ascertained that the domestics were honest, and for the most part ignorant of what had occurred and was occurring—then, should a book be thrown from an opposite side of the room, or a full, vibrating, concussive sound be made in the upper rooms, or a window-pane be broken from the inside, or should the legs of the boy's pantaloons be suddenly torn in strips, and he be tied by those strips to the chair in which he was sitting, without his knowledge, and while, as it is alleged, his hands were grasped by his mother—I say, under such stubborn circumstances, (which render human agency impossible,) should the above-mentioned phenomena occur, *as in truth they did*, then the only inference is, that those things were caused by an invisible intelligence and potency.

Of the laws of mind and matter, the world is comparatively ignorant; and the principles which govern the inhabitants of the spirit-land are still less understood by the generality of mankind. In the midst of all this ignorance, the desire for knowledge moves many minds to ask these great questions: "What is a spirit?" and apprehending spirit to be an intangible and an immaterial substance, such minds inquire, "How is it possible for spirits to move inorganic bodies and material sub-

stances?" Again, "Why do spirits only visit certain localities, and intimately associate their manifestations only with certain individuals?" "Why are these manifestations not in all places, and with all persons?" These questions demand, and are capable of receiving, reasonable and philosophical answers—to furnish which I will now proceed to state what I KNOW of these things, both from long and unbroken investigations into the laws which govern matter and mind, and from *recent* impressions which I have received concerning what occurred at the house of the gentleman in Stratford at the time of my visits there.

1. A spirit is *no immaterial* substance; on the contrary, the spiritual organization is composed of matter—such as we *see*, *feel*, *eat*, *smell*, and *inhale*—in a very high state of refinement and attenuation. The spiritual body is vastly more potential than the bone and muscle which its elements can so readily and powerfully move while inhabiting the earthly body; neither is it impalpable or intangible, except to the material senses; for, to the spiritual senses—which senses are opened by entering the *superior condition*, and, generally speaking, at the moment of death—the spiritual organization is a more tangible, palpable, and substantial piece of REALITY than it is possible for the unenlightened or materialistic intellect to imagine.

2. That spirit can come into contact with inorganic and material substances, is proved by every man's expeperience. Railroads and steamboats are made and managed by spirit. Suppose you desire to lift a weight; what is it that performs the labor? I answer, it is your spirit! it is that spiritual principle within you which *thinks*, *feels*, *loves*, and *reasons*—it is YOUR INTERIOR SELF! and if the reader will reflect upon and discover HOW it is that *his spirit can* raise a given weight, he will receive a reasonable and philosophical answer to the question under consideration. First, your spirit, which is a *fine* organization of *fine* materials, desires to raise the weight referred to. Now, I will describe to you the various invisible agencies or instrumentalities which are engaged within your organism to accomplish this purpose: The *first* agent is your spirit—the *second* your vital-magnetism—the *third* your vital electricity—the *fourth* your nerves—the *fifth* your muscles—and the *sixth* is the bone which, by acting in concert with the above-named agents, succeeds in raising the weight. Many unscientific persons suppose that *muscle* does all the labor which they perform; while, in truth, muscle is only *one of the agents* which the indwelling spirit employs to do its will. Since, therefore, it is demonstrated that human spirit can come in contact with inorganic matter, while living in the earthly body, it

remains no longer an unphilosophical conviction that spirits from the spirit-land are capable, by employing some invisible intermediate agencies, of approaching and moving objects here which our material eyes can recognize. But it is asked, "How can a spirit move a table, or a chair, or a candlestick, and guide the moving article to some particular locality, without the use of bones, muscles, nerves, etc., etc., as a human spirit can do while in the corporeal body?"

The answer to this question will cover the whole ground occupied by the following inquiry: "Why do spirits only visit certain *localities* and *individuals*, thus seeming to manifest exclusiveness and partiality?" And I proceed to state, that the two individuals already mentioned, as members of the family I visited in Stratford, Conn., the young girl and her brother, were both exceedingly surcharged, alternately, at the time the manifestations were being developed, with vital-magnetism and vital electricity. Magnetism, which is positive, and electricity, which is negative, would at different times preponderate, each having the ascendency in their systems. I was one day ascending, with the boy, a flight of stairs, when suddenly there came a quick, loud *rap* under his left foot, which frightened him exceedingly, because he supposed the sound was made by a spirit, and which he was educated to believe

to be an evil spirit. But I instantly perceived that *his* system, like the torpedo eel, had discharged a small volume or current of vital electricity from the sole of the foot, which electricity, by its coming in sudden contact with the electricity of the atmosphere, produced the quick concussion which we heard. When *magnetism preponderated* in the systems of these individuals, then nails, keys, books, etc., would fly *toward* them; and, when *electricity preponderated*, then these various articles would move in an opposite direction. But I observed that, in many instances, the articles of furniture, etc., which were disturbed, were *first* moved from their proper locations *by the instigation of attending spirits*,—the *direction* in which they subsequently glided along being almost invariably determined by the electrical or magnetical condition of the sister or the brother at that particular time. And here let me remark, that I have heard instances of mischief cited, as occurring in this house, in evidence of satanic agency, which I now discover to have been sometimes accomplished by the youth in his sport,—sometimes by electrical discharges and magnetic attractions,—and sometimes by the almost unpardonable mischievousness of persons unknown to the family. "The wanton destruction of property," alleged to have taken place on this gentleman's premises, is referable, in most cases, to em-

anations of vital electricity, seeking its equilibrium in the external atmosphere. In this manner, window-panes were broken, and various small articles injured. In Woodbridge, N.J., some few years since, a young lady was affected with a disease which gave rise to similar phenomena. Mysterious sounds were heard in her presence—window-panes were frequently broken in her vicinity—and in like manner, door-panels were burst out, sometimes falling *toward* her, sometimes *from* her, and, especially, were quick, concussive, and very loud sounds heard under her feet as she ascended a flight of stairs. Ultimately, however, the mysterious phenomena frightened her into an illness which cured the malady. Here we are reminded that, though not necessarily a diseased state, *certain conditions* of the body and mind are essential to produce the sounds through which spirits now at times communicate—taking advantage, as they do, of the electrical and magnetical atmosphere thus emitted, to move articles and even to converse; and this explains why these mysterious manifestations are confined to *particular* persons and localities.

I now proceed to explain how spirits can move a table or other inorganic substances: A spirit, without possessing *any* of the grossness of the earthly form, is yet organized in its principles and functions precisely *as we are* in this life; and when it—a spirit—desires to

move a table (by way of manifesting its nearness), it concentrates its own magnetic and positive elements so as to take hold, as it were, of the magnetism of the atmosphere. In like manner, this atmospherical magnetism takes hold of the electricity of the air, and the latter is then concentrated upon the article which it is the spirit's design to move. Atmospherical magnetism and electricity are, therefore, the *nerves* and *muscles* which spirits employ when manifesting their presence to the material senses of believing as well as sceptical individuals. Hence, when "rappings" are heard, and when it is *certain* that no mischievous or designing person is producing them by way of imitation, then it is perfectly reasonable to conclude, as has been hitherto explained, that a friendly spirit from the spirit-land is producing electrical, rolling concussions upon some material substance, through the intermediate agencies of terrestrial magnetism and electricity. The *modus operandi* of these phenomena I design not now to detail; because, at present, it is deemed sufficient for mankind to KNOW that it is both naturally and philosophically possible for spirits to approach and influence heavy and gross bodies of matter.

Of the two mediums we are considering, the boy, Henry, is naturally nervous; but the young lady, his sister, has been rendered so by the strange and unex-

pected sounds and phenomena that have frequently attended her steps and movements. The parents have received the testimony of young Henry, I believe, as being *literally* true on all occasions; but I have discovered that he frequently failed to discriminate, during certain moments of mental agitation, between the sounds and effects which he himself made, and those sounds which were produced by a spiritual presence. On one occasion he was found with a rope passed under his arms and suspended to the limb of a tree. When removed from that position, he related that he "screamed at the top of his voice." But it was ascertained, that had he in reality done so, the domestics, who had been near the spot, must have heard him. Now, it was not with the intention to deceive that he made this declaration—he really supposed that he had "called aloud"—as I discovered when viewing the circumstance from my *superior condition;* at which time I also learned, that, to control the boy from effecting some premeditated imprudence, a spirit near him, taking advantage of the electrical state of his system, actually made him unconsciously instrumental in *tying himself* to the tree; and in order that he might not escape and accomplish his previously conceived design, the guardian spirit impressed him to feel fright, and to *think* that he called for help till such time as it was deemed prudent to re-

lease him. Those of my readers who are at all acquainted with the recent discoveries in pneumatological or psychological science, or with the symptoms and effects consequent upon an incipient somnambulic state, will readily understand how one mind can cause another to *feel* and *behold* things which in reality have no existence. And in like manner, as one individual can cause another to experience sensations which are merely imagined by the operator, so spirits *can* and *do* effect certain impressible minds to think they *say* and *perform* things while they are, in fact, silent and inactive. Spirits can also impress such minds to think they see that which is not, and again not to see that which really is. For instance—it has been affirmed by the parents of Henry, and by others visiting at their house, that many articles have been instantly and invisibly carried from one place to another in the room where they were sitting, and that the articles so moved were rendered invisible while being conducted through the air. Now, although the facts alleged are true, the mode is not. The spirit or spirits that produced the phenomena were very careful to so act upon the minds of those in the room as to render it absolutely impossible for them to have realized that the articles were passing through the air, or even to realize that their own mental attention had been in the least diverted or disturbed; they un-

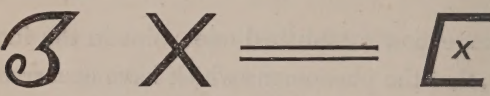
knowingly yielded to the silent power of mind acting upon mind; and thus many things are asserted as facts by this family and other individuals associated with similar phenomena which are, in reality, nothing more than mental disturbances.

It will be long ere the science of spiritual intercourse will be so thoroughly and universally understood as to render great and sad mistakes of rare occurrence. But to the end that a less deplorable state of ignorance, with regard to these things, may be speedily brought about, the philosopher should study to acquaint himself with the temperament of those who are in a fit physical and mental condition to truthfully receive spiritual communications; and also he should seek to understand the general bodily and mental state of those whose electrical sphere is adapted to the most *inferior* species of spiritual manifestations—such as the moving of inorganic bodies, etc., etc. Neither is it right for the investigator to believe too quickly, or too fully, the things which excitable persons relate; because some minds are naturally inclined to exaggerate or enlarge upon every thing which they may feel, see, or hear; and, again, another class of minds are so acted upon by their superstitious feelings and religious education, or by the temptation to make out a favorite doctrine or hypothesis, as to even unconsciously misrepresent the character

and extent of their mysterious experiences, and likewise the events which they derive from the page of history.

We have now established one point in the inquiry—namely, that the phenomena which have occurred at the residence of the gentleman in Stratford, have been in the majority of instances primarily *produced by spiritual beings.* But the question, at this point, arises: "Why do spirits visit mankind in this apparently insignificant manner?" This interesting interrogation was answered in the following singular characters, which were distinctly drawn upon a turnip, which, on the 15th day of the month of March, 1850, fell at the feet of a gentleman who was, at that time, visiting the aforesaid house in Stratford, with a desire to investigate these wonderful things. The following is an *exact copy* of the form, though not of the size of the characters; which, however, must not be regarded as a style of writing existing in the spiritual world, but only as characters or signs especially designed and pre-eminently calculated to arrest public attention on earth. They are therefore entirely arbitrary, having no affinity, in either their grammatical structure or interior signification, with any ancient or oriental language that ever existed among men. They are rather "signs of the times" which mankind may confidently expect to realize when

external or terrestrial conditions are favorable to their development.



When I first saw these figures I recognized them as being, to a certain extent, analogous to some characters*

* When these characters are seen, the questions cannot but arise—"How were these letters written?"—"How can spirits write?"—"Where do they get their 'pen, ink, and paper,' and desk?" These interrogatories have been put to me by very many honest minds, and I will, therefore, furnish the answer in all truth and sincerity.

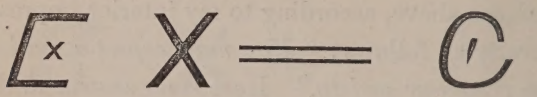
When spirits make or write characters, for the purpose of arresting public attention, they do not employ those instrumentalities which we use, but adopt altogether different agencies. In the first place, they concentrate a current of mental or vital electricity upon some particular substance—it may be the *wall*, the *piazza*, an article of *clothing*, or a *piece of paper;* whatever substance they select (which is *electrifiable* by virtue of surrounding physical conditions) is acted upon by their will-power, *electro-chemically*, and the characters are *precipitated*, like the sunlight upon the daguerreotype plate, forming a kind of *electrotype* impression. These impressions are, at first, very indistinct and shadowy; but immediately grow more clear and permanent. I have known of characters, or written impressions, being made, *electro-chemically*, upon a young lady's arm, but which disappeared in a few days. Practical chemists will understand my meaning when I say, that spirits (*when they themselves write*) produce their marks and figures in accordance with the principles of *electro-metallurgy*. This term the scientific electrician will also comprehend. But the general reader will more readily apprehend my meaning, when I say, that spirits impress writing upon the wall just as daguerreotype impressions are made upon the chemically prepared surface of a plate.

which I read upon a SCROLL which was presented to my mind on the seventh of March, 1843. The interpretation of the above, according to my interior impressions, is literally as follows: "*You may expect a variety of things from our society.*" Here is an answer to the inquiry, respecting the *object* of spiritual visitings to present such trifling manifestations. The spirits desire to represent "a variety of things;" and it is distinctly obvious, that little things will arrest the general attention, and awaken a more universal investigation, while some great development, which could only be addressed to the few intellects, might astound but not convince the thoughtless multitudes, who would at once pronounce it "past finding out," and become superstitious. So anxious were the spirits to impress the above sentence upon the minds of the members of the family, that the same was written, repeatedly, sometimes upon the boy's handkerchief, on his pantaloons, his coat, cap, etc.; and it was always traced with the greatest accuracy and precision—indicating an interior signification.

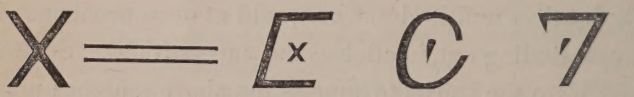
But again and again it is naturally asked: "What is the object of all these manifestations?" The proper answers are repeatedly given by the spirits. Thus, on

In this manner, I am impressed, "MENE, MENE, TEKEL, UPHARSIN" were written by spirits on the wall at BELSHAZZAR'S sumptuous and royal banquet. See Daniel v. 25.

the 31st day of March, 1850, was found traced upon a step of the piazza the following:



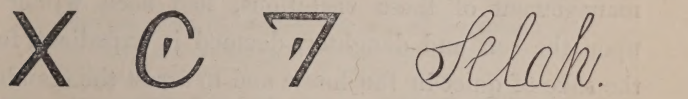
which being literally interpreted, according to my interior acquaintance with these characters, would read thus: "OUR SOCIETY DESIRES, THROUGH VARIOUS MEDIUMS, TO IMPART THOUGHTS." Also, on the end of the same piazza was distinctly written the word, "SELAH." And directly underneath this word were the characters which follow—



The signification of the word "SELAH" has never been decided by biblical commentators; but they generally believe it to mean a term in music, because it frequently occurs at the termination of certain paragraphs in the Psalms of David as recorded in the Primitive History. But the spirits used it in the sublimest sense which our most exalted imaginations can affix to the following words: "RESPOND"—"LISTEN"—"RECIPROCATE"—"ECHO,"—meaning that they—the spirits—desire to be rightly heard, rightly understood, and cordially or *fraternally responded* to; or, in other words, the inhabi-

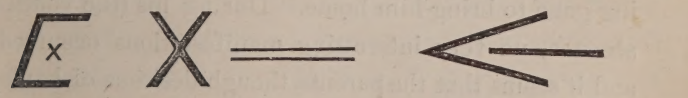
tants of the Spirit-World desire the earth's inhabitants to be ONE with them!—they desire to hear a "*response*" —an "*echo*"— to their goodness and heavenly principles among the working multitudes and in the moral and intellectual labyrinths of humanity! The characters beneath the word, "Selah," being spiritually interpreted, read: "DIFFERENT MEDIUMS COMMUNICATE, FROM OUR SOCIETY, THOUGHTS UNTO YOU."

On the same day, the following characters were discovered, electrically impressed upon Henry's coat:



Which signify, that, to their "VARIOUS THOUGHTS UNTO YOU, THEY DESIRE A RESPONSE—AN ECHO,"—or, they would hear the blissful harmonies which they comprehend and enjoy, echoed in the souls and habitations of men, like a sound of music from unseen instruments!

But the most perfect and satisfactory communication among all those which were made, at that house, from the 10th to the 31st of March, 1850, was traced thus:



And this mysterious sentence, being translated into our language, according to my interior impressions,

reads: A HIGH SOCIETY OF ANGELS DESIRE, THROUGH THE AGENCY OF ANOTHER AND A MORE INFERIOR SOCIETY, TO COMMUNICATE IN VARIOUS WAYS TO THE EARTH'S INHABITANTS."

This last message, with many others, was communicated on Sunday the 31st of March. But the parents, not knowing the meaning of these things, and being exceedingly agitated by the speech of ignorant and prejudiced people, also fearing the effects which, for want of a proper appreciation, understanding, and management of these visitations, had been wrought upon the son and daughter, deemed it expedient, for the sake of quiet in the house and to arrest the scandal of the village, to remove them (the children) for a time, a short distance from home; and, accordingly, on the subsequent Monday morning, the boy and girl were sent into the adjoining town to remain a few days. On the Monday following their departure, I again visited the house in question. I arrived there nearly three-quarters of an hour before Henry's return from the country with his step-father, who had that morning gone to bring him home. During his (the youth's) absence, no very interesting manifestations occurred; and it seems that the parents, though desirous of having the boy with them, yet dreaded his presence—fearing it would induce more communications and mysterious

sounds, which they termed "annoyances," to occur. On that same morning, however, a short time previous to my reaching the residence, a little child, the youngest daughter in the family, as she was going to school, observed a piece of paper, recently written upon—the characters not being dry—lying on the ground near the gate; she ran back with it to her mother, who handed the manuscript to me soon after I was seated in the room; and the following was the current of thoughts which flowed into my mind, as a partial translation thereof:

"Fear not, when he returns, fear not, all danger is o'er;
We came, we disturbed thy house, but shall do so no more.
Believe us not evil, nor good, till we prove
Our speech to humanity—our language of love."

The characters made upon this paper * resembled the written Chinese language in some degree; but yet, on comparing the former with the latter, the difference was distinctly obvious. The communication was especially designed to calm the anxieties of the parents in regard to their fears for Henry, who had once been made nervously ill from agitation (this was the only "danger" referred to in the above message); and it also conveyed to them the wholesome counsel to suspend all judgment concerning the "evil" or "goodness" of

* The length of this mysterious manuscript prevents me from furnishing the reader with a fac-simile.

those from whom these things emanated until the spirits themselves should demonstrate to the family and world their character and peculiar mission. In a postscript to this letter, which, although written on earth, was nevertheless dictated by spirits from a higher sphere, I also read, especially addressed to me, the following: "You may take this home; the explanation will hereafter come." I accordingly preserved the paper, of which I have received the entire translation.

The manuscript above referred to contains three different communications proceeding from *three* different spiritual societies in the second sphere, who seem to be commissioned to assist the earth's inhabitants to attain spiritual light and mental illumination. The *first* communication, which I was enabled to translate on the morning I received the document, as above related, is an admonition to the parents of these children; whose physical and electrical state rendered it easy for a peculiar class of spirits to furnish at least inferior evidences of their presence, thereby making manifest their desire to cultivate a nearer and more intimate and therefore profitable acquaintance with humanity. To accomplish this very desirable object, they sought such "mediums" as they could make generally available, and, through them, accomplished such manifestations, and produced such phenomena as those mediums would admit of. It

is, as I have already said, a species of *magnetic telegraph* which the religious and theological condition of the world at present requires. For the moral, scientific, and intellectual tendencies of the most advanced minds of this age are, to explore the far-extending and all-embracing realms of infinitude; and such minds cannot possibly stop short of the accomplishment and establishment of an actual COMMERCE between the natural and the spiritual worlds, as between Europe and America; and in this the higher spheres of sciences, love, power, and intelligence, are making every effort to assist them. If in the *beginning*, some of the *means* of communication between the two worlds are imperfect and unsatisfactory, then let us help more and more to perfect and multiply those means, to the end that mistakes and misapprehensions may be less frequent and less confounding to sensuous understandings. The *second* communication, recorded on this paper, is as follows:

"WHO AMONG YOU WILL GIVE EAR TO THESE THINGS? WHO WILL HEARKEN, AND HEAR, AND ASK, CONCERNING THE TIME TO COME?"

The *third* communication, which follows, was written more emphatically than those preceding it, and its interpretation reads:

"LET ALL THE NATIONS BE GATHERED TOGETHER, AND LET THE PEOPLE BE ASSEMBLED; LET THEM BRING FORTH

THEIR WITNESSES, THAT THEY MAY BE JUSTIFIED; OR LET THEM HEAR THESE THINGS AND SAY IT IS TRUTH."

From the strength and beauty of the foregoing translations we are led to infer, what many, very many spiritually minded individuals have long believed, that something of importance to the social, religious, and philosophical world in general, is to flow through the magnetic channel which is now opened between this planet and the inhabitants of the Spirit-Country. But here it may be asked, by some of those who are following me in this investigation, "Did you know who the spirits were who made the manifestations in that house?"

To the inquiry of such readers I reply that, with my spiritual perceptions, I was enabled to observe, during my visits at the house in question, five spirits who were *delegates* from the spirit-land. Two of these were related to the children—the mediums; but the remaining three approached this family thus, not because they were related according to the ties of consanguinity on the earth, but because of a peculiar constitutional or organic affinity, or friendship, which existed between them; the spirits were there, accomplishing their mission, by the principle of attraction and congeniality which draws *like* to *like*. At the time I beheld these spirits I was impressed that a train of circumstances would soon reveal to the family who some or all of these visitors were. I

described, however, the personal appearance of one of their spiritual friends and visitants—not in accordance with the manifestations of the beautiful form he then wore, but the appearance of his former earthly form and features, a representation of which he permitted me *to see in his memory* with the express design to have me give a description of him, as he appeared on earth, which could be recognized by those who knew him here. It will be remembered by my readers, that an individual experiences almost *immediately*—almost in the twinkling of an eye—subsequent to his emergement from the earthly organism, a general alteration and change in the appearance and dimensions of his spiritual organization; the latter—the indestructible body in which the spirit lives—becomes lessened, and improved, both in form and feature, to an extent proportionate to its want of symmetry and beauty previous to the event of death! Hence it is that, to ascertain the exact appearance of a spiritual individual according to his former or rudimental existence, it becomes indispensably necessary to read from *the tablet of memory*, which each spirit can and does present unlocked for that purpose, whenever it earnestly desires its personal history or genealogy traced to some particular period, event, or circumstance, of the past, pertaining to its earthly career. And thus was disclosed to me the lineaments once worn

by the father of the children—Henry and his sister; and, by my brief description thus obtained, he was recognized by the step-father as the former husband of his wife.

The peculiar trivial and apparently motiveless character of the majority of these manifestations—some of which are seemingly childish and without any distinct purpose—apparently so very human—constitute one powerful cause why many persons are moved to regard them as being altogether of earthly origin. In fact, I discover that a few of them are caused by mundane agencies; because, simply, no gold is so pure that it has not its counterfeit and successful imitation. But, alas, much of the genuine manifestation is rejected because of the imperfect idea man has of spirit. The reader, doubtless, well knows that the general impression, with regard to those who have passed through the process of death, is, that they are, as it were, without form—a kind of melancholy ghost—gravely emerging from a sepulchre, the spectral apparition of a thin, transparent, cloudy, vaporish combination of something, which may be *nothing* after all; or else, a spirit is by most minds conceived of as being wholly immaterial, which term, when properly analyzed, is only another word for nothing. It is, therefore, a very serious fact, that the prevalent opinions among mankind, concerning the condi-

tion and appearance of the departed from earth, are so erroneous, chimerical, and imaginative, that the general idea of a spirit is not, in fact, more real and distinct in form or substance than the air which we inhale. Even those who, in the brilliant extravagance and partial flights of their ardent imaginations, describe angels with wings soaring through the heavens, are but giving to the airy elaborations of their own minds the wings of the eagle—their conception of angels not being emancipated from the animal kingdom in external nature. Many suppose that our breath is our spirit. Hence, it is not surprising that anything resembling mirth or pleasure, alleged to proceed from and to be manifested by spirits, is, at first, repulsed by the generality of religious minds as altogether beneath the *nature*, *dignity*, and *position* of those heavenly visitants from that unseen and mysterious world which lies beyond the grave. But this opinion—I am deeply impressed to say—is based upon superstition and theological error. The truth is—and it imparts a profoundly grand joy to know it—that *every faculty* of the human mind IS EXPRESSLY DESIGNED FOR GOOD; and, in the spirit-world, as well as upon earth, these faculties are or should be supplied with the proper means for their righteous gratification. The merely passing from the natural body into the spiritual body does not deprive us of any of our

affectional or wisdom endowments. Nay, our faculties are immortal and endlessly progressive; and their capabilities are enlarged and refined, beyond this incipient life, to the end that we may the more enjoy the glorious realities consequent upon a continued, but more glorious existence. Even the most advanced spirits in the upper spheres are serenely joyous and cheerful; and others not so progressed, as they become good and happy, are not the less mirthful. Nor will the spirits—when they can approach us—wear a mask of false solemnity; for they are natural as free; and, being *free*, because they "know the truth," we are consequently not to suppose that they will ever treat our "*serious*" errors as if they were divine truths; or, that any spirits will come to worship at the shrines of our idolatry, or pay particular respect to the theological idols which man, in his passage from savageism to the present era, has ignorantly erected, deified, and worshipped.

These remarks I have been impressed to make with particular reference to several manifestations which have occurred at the reverend gentleman's house at Stratford, during the hours of prayer, especially at the very time when the family members were assembled to perform that ceremony; and I allude, also, to many very surprising representations in perfect imitation of

these conventional gatherings. These tableaued groupings consisted of figures very perfectly made from various articles of wearing apparel belonging to the family; and each of the artificially formed personages was inclining or kneeling in graceful and solemn attitudes of prayer. It was necessary to approach them closely to be assured they were not living. These mysteriously arranged exhibitions were discovered in the young lady's sleeping apartment, which was situated on the second floor of the building. And sometimes when the family members were at prayers, books have been violently thrown across the room; and many noises and disturbances have been, at such times, developed so distinctly and unexpectedly, as to beget the impression—only, however, in superstitious and erroneously educated minds—that the invisible beings and potencies in their midst, were positively and unqualifiedly "evil,"—having no reverential regard for good things and religious institutions; and, therefore, the ecclesiastical powers of the village decreed that the spirits should be repelled thenceforth from human habitations. And the people called them "devils," who had been expressly sent, many believed, by God, as a divine judgment upon the reverend gentleman because of the interest he has for several years felt in the phenomena of human magnetism. Now, I am impressed with two reasons

why these imitations and disturbances were made—First, in a family where the *external ceremony* as well as the *internal reality* of prayer are esteemed as equally sacred, essential, and holy, it would be manifestly unreasonable for the public to believe that any members of that household would regard this ceremony as a matter of no importance—even to the making of it food for mirth, however harmless that mirth might have been—as their unseen visitors evidently did. And the *second* reason is this,—the spirits are disposed to gently teach the earth's inhabitants that there is but little reality in the *mere ceremony* of praying. For the artificially-made figures, grouping in prayerful attitudes, apparently worshipping, though mute and motionless, distinctly pantomimed this impressive lesson: "*Behold now, there is no more substance, importance, or reality in the mere ceremony which we are exhibiting than there is beneath these habiliments which compose us.*"

I am impressed to affirm that spirits, being educated in truth, and in the perfections of Deity, as they are, have no more veneration for our *sacred errors* than we have for the stone and wooden *gods of the barbarian.*

For seven years I have been more or less in a condition to associate with, and be influenced by, spiritual personages who are advanced beyond this life in every

respect—in situation, cultivation, and intelligence; and I know that I am justified by immutable truth in affirming, that spirits are moved to respect *only* such prayers as are conceived and uttered in the most inward sanctuary of our NATURE—in the interior "closet" of the soul, when "the door is shut" against every selfish and worldly sentiment, and when LOVE reigns over *every* desire and impulse—this is the only sanctuary in which prayer is pure and sanctified!

But here the questions arise, particularly in the minds of those who know of the alleged manifestations at Stratford. If these spirits design to teach such important lessons to man, why do they not invent some other more dignified and less imperfect mode of communication? Why do they throw stones, and knives, and forks, and spoons about? Why do they rend the children's garments, break windows, etc., as it is known to a demonstration they have? The answer to these very natural queries is exceedingly simple to my mind; it is this: The position which the reverend gentleman, at whose house the phenomena were occurring, professionally occupies before the world, and the respectability of his family in society, go toward making up many strong inducements for the whole household to combine to *suppress* and *hush* the many disclosures (all new revealed truths being unpopular, and therefore

rejected by the world); and thus the whole family would have motives for concealing from the public, as far as possible, all knowledge of the mysterious manifestations. But the peculiar and determined character of those apparently trivial transactions were such as to render anything like a concealment of them positively impossible. It will be remembered that the direction to the inmates of this house was, "*Let the nations be gathered together; let the people be assembled; let them take unto themselves witnesses, that they may be justified; or let them hear these things, and say, It is Truth.*"

It is well that the reader should distinctly understand —and I will, therefore, parenthetically remark—that though the proprietor and occupant of this Stratford residence seemed desirous to get all possible instruction and knowledge concerning the nature and *intention* of these mysterious developments, yet—because the dominant sectarians of the village admonished him, with implied threats of a church trial in case he did not accede to their wishes not to encourage these "satanic operations" any more—he refused to hear many of the *translations* of the mysterious characters read, which was the sole object of my last visit to the house in question. In fact, Dr. P——'s situation was at that time, and even subsequently, in many particulars, extremely

unpleasant and unsafe; with the *mob spirit* of ignorant and despotic individuals on one side, and the *sectarian spirit* of scarcely less ignorant and consummate bigots on the other; and the members of his family were not exempt from the bitter prejudices and unkind remarks which the so-called religious community of Stratford very readily generated. It was principally for reasons and considerations like the above, I think, that the Doctor refused to hear read my report of the investigation, which contained the admonition—"*let the nations be gathered together*," etc., which I deemed necessary to the welfare of the family and the world.

The house is now, I believe, without a tenant; and the family have removed to the beautiful city of Philadelphia. Whether the phenomena of spiritual manifestations still occur in the presence of the youth and the young lady, I am not now impressed to say; but I consider them very excellent *mediums;* and, were I allowed to express my impressions with regard to them, I should favor the encouragement and cultivation of their *vital-electro-magnetic* condition, and thereby establish a *free* and *convincing* communication between the inhabitants of our earth and those of the spirit-land. But this desirable end cannot be, in any case, accomplished, while external circumstances, early education,

and trifling contingencies, are permitted to act upon the human mind in the capacity of masters.

By the directions—"let the people be assembled—let them take unto themselves witnesses"—it will be perceived, that the family were, as they had also been in other ways and at other times, distinctly and repeatedly admonished not to "hide their light under a bushel." These so-called mysterious things must be seen, and heard, and honestly acknowledged; and the "light" which the witnesses thereof receive must be allowed to shine upon all those who desire to see the truth, without respect of persons, or reference to theology, sect, complexions, or nations. Again, the question will be asked, "Why do not the spirits *write* their thoughts in our language?" And the reply is, that, as our language can be written by almost *every* individual in the community, it would be very easy for some designing and mischievous person to commit a fraud; whilst the peculiar style and novel characters which distinguish these written communications from that which the boy HENRY, or any but a most accomplished penman, could execute in their ordinary condition, are sufficient to impress any reasonable and intelligent person (who should see the characters), with the serious and irresistible conviction, that wisdom and instruction are hidden beneath, and designed to be im-

parted by, those mysteriously drawn symbols of thought. And I am also impressed to assert, that, when it is clear to a demonstration that written communications can emanate from spiritual beings and super-mundane agencies, *then* the spirits will write in our language. Moreover, when they are no longer repelled from human habitations and minds, by obstructive doubts and superstitious fears, they may even approach so near as to orally pronounce many suggestive and affectionate words in the willing and prepared ear. The word "SELAH" was written in English characters—perhaps, to manifest their ultimate *intention* of adopting this method of imparting thoughts and instructions to the earth's inhabitants.

It will be asked, "How do spirits write upon paper?" I am constrained to reply, in addition to the note on this point, that I attempted to ascertain *who* wrote two or three somewhat suspicious communications which I have seen from time to time at Dr. P——'s house, but I could only *feel* attached to the sheets, as I held them in my hand, a *general sphere* which did not conduct me definitely and especially to any individual *in* or *out* of the terrestrial body. When *first* I psychometrically examined the letter which I have above translated, I experienced something like the "sphere" of a person still living in the earthly body; and I, *then*,

concluded that I merely felt the influence which the mother's hand had impressed upon the paper when she took it from the child who found it at the gate. The precise manner in which some of the written communications, as also the representative figures, which have been found in and about that house, originated, I am not now impressed to state. But I will here remark, that spirits can influence some peculiar organizations so as to induce a *somnambulic* state of mind, and then can cause the individual, thus affected, to do what he could not do in his natural condition; and, upon releasing him from that state, they can, in the twinkling of an eye, efface from his external memory all impressions of the transaction in which he was instrumental; and thus render him totally forgetful of what he has been doing. In this manner it is possible—and my impressions strongly move me to assert the probability thereof—that the spirits have employed some impressible person in that family, or in the Stratford community, to write some of *those* communications which were there received, also to arrange the expressive tableaux. Whilst I am not permitted, for some good reasons, to be *more* definite respecting them, I am positively assured that a comparatively brief time will disclose the all-embracing explanation of these apparently inexplicable things which have occurred in the midst of this family; and,

in the mean time, let it be duly remembered, that this thing is certain—there is an amount of learning and extraordinary taste displayed in those Stratford manifestations, which, to believe that they *all* originated with the children, or with any other human agencies whatsoever, requires far more credulity and hypothesis than are requisite to an admission and honest acknowledgment of their supernatural, or, more properly speaking, their supersensuous origin and character. In a manner peculiar to myself, I have ascertained, and, therefore, I *know*, that these wonderful developments were spiritually unfolded.

The reader will remember, the already stated interesting fact in natural philosophy, that the physical system of the youth, HENRY, at times generates a soft and high quality of vital electricity, which renders him alternately *positive* and *negative*, and, therefore, a *good medium* through which spiritual intelligences could manifest their willingness and desire to approach, and communicate with, mankind. His sister's physical state is somewhat different. She seems to be more of a recipient, than a conductor, of the predominating elements. It is also a curious fact—one especially worthy of notice and a philosophical application—that the youth's system was often suddenly relieved of its superabundant electricity by the unexpected introduction of

a stranger into the room—the close proximity of certain individuals would invariably conduct this element from him; and, generally speaking, the phenomena of throwing and moving various portable articles seldom, if ever, occurred either while his mind was anxious for exhibitions, or when he was very warm and unduly excited. Here we are reminded, that, on *all* occasions, the mediums must remain perfectly passive, as to the time and nature of the manifestations, lest, by acquiring a too positive condition, they should render the demonstrations, for the time being, impossible; and the same advice is likewise applicable to those who assemble to witness these things, or who may be living in the various localities where they are, or are likely to be, developed.

There already has been, and there will be again and again, thousands of *human* things devised and enacted in the world in the midst of *these spiritual developments;* but not now can they be all unravelled and philosophically explained. Each individual mind must first grow into a discriminating knowledge of these things, and be able to distinguish for himself; and, when the minds of thinking men become duly initiated into the laws and truths pertaining to spiritual life and endless existence, then—and only then—will an easy and simple explanation of all things be found

and comprehended. The people must be educated by their own experience. By these manifestations we are solemnly admonished to be cautious, wise, just, and dispassionate in our investigations, and particularly in our decisions, with regard to those exhibitions which we may hear of or behold; because the alphabetical and other sounds—as well as the written communications which friendly guardian spirits can and often will make to us through the agency of some electrical individuals—are, as I interiorly know, susceptible of an easy and almost indistinguishable imitation—the *real* suggesting the counterfeit. If this healthy and righteous precaution be at first in all cases observed, I am impressed to say that many good and truth-loving minds will be thereby saved from much mortification and disappointment. Let all men search out the truth—being "wise as serpents and harmless as doves;" let them not be content with a mere FAITH in the *seeming*, but let them seek a *knowledge* of *what is;* and, above all, let not the *discovery* of the *counterfeit* cause them to *reject* the TRUE. Nay; for where there is a Christ, there will be *false* Christs; where there is gold, there is also its semblance. But let not the investigator—he who tries the spirits by Nature and Reason's principles—be discouraged; let him not turn back, for "he who seeks shall find;" and the time has nearly arrived—is *even*

now at the door—when the earth's inhabitants may hold communion with those whose "places here behold them no more;" but who, from their exalted positions, may speak to us in our homes—at the firesides where we have so missed them—in the "circles" where once they gathered with us, and to which they now return. Let us not refuse to hearken to their voices when they call to us through such existing "mediums" here as they can approach; neither let us refuse the *incipient* means designed to impress the human understanding with a clear realization of their existence and nearness; for spirits have visited, and will continue to visit, the dwellers of earth; and, ere long, many other mediums will be developed through whom the inhabitants of superior spheres may communicate their principles of truth and peace, and the most advanced human minds shall hear and understand! And to the end that all may become recipients of heavenly messages, let all begin to form true characters, to adopt correct habits, to live just and noble lives. And let it be deeply impressed upon every understanding, that that individual who resists those spiritual influences which flow from the Great Love Principle, GOD, and who prefers the gratification of selfish and worldly desires to spiritual communion, at last feels those gracious visitings no more upon the earth; and, in those lonely hours which bring re-

flection, he will contemplate a "dark valley" before him—dark, because he refuses to see that inflowing and inextinguishable light which dissipates the "shadows of death," and the mysterious gloom of oriental error and theological superstitions.

THE DOCTRINE OF EVIL SPIRITS.

It is true that nearly all the communications and developments which have been thus far received through electrical vibrations, do not at first appear, to the advanced and generalizing mind, as possessing sufficient importance to demand much attention. The responses have mainly been very simple, and contracted to exceedingly laconic expressions of thought, which have frequently proved unreliable, and occasionally almost destitute of signification. These communications are sometimes so trivial, and the replies, in some instances, so inferior in point of intelligence to the ordinary information among intelligent and practical men, that many believing and earnestly seeking individuals almost despair of ever obtaining any valuable truths through the sounds; at the same time—in consequence of those trivial responses—sceptics denounce them as arising wholly from human sources and premeditated deception. The general impression is that the Spirit-World would develop more dignified and soul-thrilling truths—that *spirits* would breathe forth

only great and lofty thoughts; that their replies to our questions would be more consistent with what we conceive to be the scope of the capabilities of those advanced beyond this evanescent existence, and who come to us as messengers (or angels) from a higher world; and thus, notwithstanding the constant accumulation of evidences that spirits do in reality communicate through *sounds*—the sceptical mind, which may possess exalted sensibilities, is forced to encounter many very uninteresting and apparently meaningless developments in this new region of investigation. Now, I confess to you, reader, that these things are truly great objections to the progressed intellect. But, I repeat, the religious *want* of this era is a sensuous demonstration of the truths of immortality; and, upon serious and deliberate reflection, I think, the candid inquirer cannot but acknowledge that no method could possibly be more adequate or better adapted to the accomplishment of these ends, to the satisfaction of the general mind, than the asking of various *test* questions which are daily put to the spirits, and cheerfully answered by them through the electrical vibrations. Do you not think so, reader? A sound, responsive to your utterance of a loved name, gives sweet assurance that the spirit which is called upon both hears and answers. And just for one moment suppose that that answering intelligence spells out to you,

alphabetically, by what are commonly termed "raps," given at every required letter, the name of its former place of residence on earth; tells from what locality it departed this life, and mentions the disease or accident which caused its departure hence; counts you *its age* when it left the grosser form; and says how many years, or months, or days, it has dwelt in a higher sphere,—I say, for the sake of the conclusion, just admit this supposition, and then ask yourself, are not these, and like answers, exceedingly convincing to those who search for a living evidence of the spirit's individualization and immortality? Moreover, should the answers be such as the inquirer supposes, at the time, to be incorrect, but which he afterwards, by special reference to recorded facts, finds to be exactly true—as has frequently occurred—would not *such a test* be very satisfactory? Is it not convincing, even to the sensuous observer and materialist, that the spirit answering is still in existence; that the friend with whom intercourse is sought, IS NOT DEAD, and decaying in the grave; that immortality is indeed a truth? And now, reader, what more is required? Is it that your soul would learn of the bright realities of the Spirit-Home? Do you seek acquaintance with the conditions and experiences consequent upon spiritual existence? Does your mind yearn after the nobler truths pertain-

ing to the superior life and world? If so, then seek deeper sources—because you are prepared to graduate from the primary school of electric sounds into higher colleges of spiritual instruction!

Intercourse with the spirit-world through the electrical sounds is the most incipient and rudimental method which can possibly be adopted. Minds of the materialistic order—those individuals who will not believe in, or attempt the investigation of, anything which lies beyond the limited sphere and scope of the outer senses—are the *proper pupils* to attend the primary school of spiritual intercourse; which school is manifestly designed to educate the *external man* with regard to these germinal truths of spiritualism, which will conduct the mind progressively onward to the apprehension of more elevating realities—to the mighty truths and universal sweep of the HARMONIAL PHILOSOPHY! And as in a primary school, where are taught the first lessons of earthly education, there is *noise—confusion—triviality;* so likewise—in accordance with analogical reasoning—in the infant schools of spiritual knowledge, where instruction is mainly imparted through the electric sounds and correlative demonstrations, we also hear of disorder—tumult—and discordant results. The manner—let it be remembered—of learning our earthly A B C does not differ very

much from the *new method* of learning spiritual things; only the latter school is attended by "children of a larger growth," whose minds are more advanced in age and worldly intelligence.

At first glance it seems, that to anticipate high results to flow from spiritual communications through sounds, is to expect *ends* which the means do not appear adequate to accomplish; but, upon calm and philosophical reflection, it is manifestly as reasonable to hope for valuable issues from *these small beginnings* as to expect oaks from acorns, or to anticipate the future lofty man when we gaze upon the new-born babe. "But," says the objector, "the communications are mainly without scope and importance, and are frequently contradictory and false," and he asks, "What is the meaning of this? is it to demonstrate to our senses the existence of *ignorant*, *wicked*, or *evil*, spirits?—to demonstrate and thoroughly prove to us that the Spirit-World is no better than the Earth?" Now here, seemingly, is a great problem—a matter, requiring much research, much wisdom, much explanation; and yet I can assure the reader, that, to my mind, the real causes of contradictory and false communications are neither beyond the earth's inhabitants, nor difficult to explain. And as this is the subject now presented to my mind, I will proceed to its exposition.

In the first place, it is necessary to understand that spiritual intercourse, *through electrical vibrations*, is a discovery *as new* to many of the inhabitants of the Summerland as it is to the dwellers on the Earth. The inhabitants of Mars, Jupiter, and Saturn (of the latter especially) enjoy similar and far superior communion with those passed from *their* planets into the higher spheres. And the fair spirits of those bright worlds—advanced to a brighter land—confine their intercourse, chiefly, to the dwellers upon the Orbs *from which they have been translated.* And so those individuals who have left *our earth*, still retain for its inhabitants a more particular affinity and attraction than they feel towards the dwellers on any other world or earth. Hence, those spirits, who now have their homes in the spheres above, return to their *respective birth-place planets* more frequently and intimately than they visit any other of the inhabited globes of the universe. Though they may travel from star to star in quest of truth and knowledge—though sometimes a spirit, whose genealogy may be traced to earth, is attracted to communicate with one or more of the beautifully progressed inhabitants of the more advanced planets, or *vice versâ*, an angel, passed from a more glorious world into that world's high heaven, may be drawn to seek communion with some mind on *our* earth;

yet the *rule* seems to be that spirits *particularly* visit that world which was the cradle of their existence; thus to commune with those who are dwelling where they once dwelt and who have not yet passed through that process, called death—a translation—which shall admit them (the earth-dwellers) also into higher spheres of eternal life. And, therefore, it is, that, while spiritual communications are being (as they have been for *many* centuries) enjoyed through the electrical vibrations and in various other ways—including mental illumination, which is termed clairvoyance—upon the planets Mars, Jupiter, and Saturn, the spirits that have passed *from our* earth have not, *until very recently*, known that such electrical methods could be adopted in the order of nature.

The beatified soul intuitively *knows* that influx of truths and principles into the vessels of the mind is possible—proper—delightful—reformatory—and exalting; and the past religious history of mankind, as well as *modern* manifestations of spiritual *insight* and influence, distinctly indicate the countless efforts made by spirits to convince man of immortality and correlative truths. But that they could put themselves into electrical RAPPORT with terrestrial magnetism and thereby establish a POSITIVE and NEGATIVE relationship (by an action of their will-power) between themselves and

individuals and inorganic substances in this world, is a truth which, by *our own* EARTH-BORN SPIRITS, has but recently, to any extent, been discovered, and its practical application studied. And here let me remark, that many, very many, erroneous and contradictory communications can be traced to this cause, viz.: the unadvanced education of many of the spirits themselves in regard to these rudimental things. Such spirits very frequently attempt to communicate their thoughts through the sounds—a desire which they necessarily so imperfectly accomplish as to be mistaken and misunderstood on the earth.

It is very erroneous for any persons to imagine, as so many do, that spirits attain to an almost boundless knowledge as soon as they enter upon their new life. In the higher spheres, spirits must progress in Love and Wisdom, just as, in this world, man advances in scientific and philosophical attainments. True, there is an expansion of the intellect, in proportion to its growth here, when it is transplanted to develop more and more in a clearer and brighter atmosphere; and so many thoughts, which have agitated human minds more or less even since man first moved upon the earth, are readily perceived and comprehended by spirits; and thus great principles are rapturously pursued into their endless ramifications, by the inhabitants of the higher

spheres. But still there are countless truths which the spirits, in general, do not quickly discover nor understand; and, as they would "press forward to the things which are before," it is not so agreeable for them to turn to "the things that are left behind"—to contemplate some of those truths which are rudimental and pertain to mere material things and changeful sciences.

When the human soul passes from earth into the second sphere, it is inclined, at first, to indulge in the gratification of its strongest love or impulse; but unless it be a pure love, a good (or rather a *right*-directed) impulse, then the means of its gratification—I rejoice to say—are not to be found within the territories of the Spirit-Land—are not to be found within the range of all those things by which the initiated spirit is moved to learn the immutable principles of Love and Wisdom, and to live a life of eternal obedience to the laws of God, which are unchangeable—universal—harmonious—infinite! But when the human soul enters the spirit-world with *good* passions (or affections) and impulses, then—and only then—is their gratification easy and unrestricted; and progress may be made in one single direction for centuries. Some spirits become highly educated in that particular truth or science for which they *feel* the most absorbing sympathy and interest, while respecting other truths and sciences they may be

comparatively destitute of information. For instance: in the great truths pertaining to comparative anatomy and physiology as unfolded in the animated kingdom of Nature—the same great principles and truths reaching far and wide in every direction, embracing the form and functions of the universe—in all these you will find GALEN, and a host of similarly constituted minds, richly educated and accomplished. But you will not find MOSES, or ISAIAH, or ST. JOHN, possessing the same high knowledge of these scientific truths. This class of minds, having a strong love for *moral* truths even while on the earth, continue still progressing and attaining in *moral* and spiritual directions. These great and highly accomplished minds have advanced as far in searching out *moral* truth as GALEN has progressed in his investigations of *scientific* truth. Their goal is onward; and, therefore, it is not reasonable to conclude that they, the great moral students—the *alumni* of the spheres—avail themselves of the *electrical vibrations* whereby to communicate their thoughts to congenial minds on the earth; neither would they be likely to understand and skilfully manage the newly-discovered means and instrumentalities of communication as well as those spirits whose chief attraction and education consist in scientific researches. Neither, suppose they themselves should communicate

with man in this rudimental manner, would it be wisdom to ask ISAIAH a scientific question, or to interrogate GALEN with regard to merely moral subjects, because—though their responses might be truthful—their style of answering would be consistent with the proclivity and pursuit of their minds, and the inquirer might *possibly* receive a wrong impression. And should there be a misunderstanding of the answers, then an explanation is not easy. Spirits cannot always make the human mind comprehend a subject in all its bearings; particularly when communicating through the imperfect, uncertain, and tedious method of spiritual intercourse by electrical sounds and manifestations. And inasmuch as spirits are neither *infallible* nor *omnipotent*, and are compelled to conform (when they endeavor to impart their thoughts through these electrical agencies) to the principles and conditions of this new method, which they cannot altogether control, it is not safe at all times to depend on any given number of "raps" as indicating a positive "yes" or "no," or any other particular word or sentence. Because a spirit—perhaps, *communicating for the first time*, and being *one who cannot readily learn the science of thus communing, but who greatly desires to answer a friend here*—may not always be able to manage the sounds so as to *prevent* misunderstandings and apparent contradictions.

Therefore, on the part of the inquirer, great *vigilance* and *care* are necessary to the end that the mind may not be misled. And let not any man's sensuous and uneducated judgment, with a ready and thoughtless condemnation, accuse those messengers from our future home of "falsehood" and intentional deception; because mistakes may arise, where explanation is now so difficult, in consequence of the *infancy* and newness of this *telegraphic* method of correspondence among the *departed* from the earth, now in the higher world, and in consequence, also, of man's present inability to wholly comprehend the laws, principles, and conditions of its action here.

THE ORIGIN OF SPIRIT SOUNDS.

By direct influx or impression from the highly accomplished spirit of Benjamin Franklin, I learn that we owe principally to him the discovery of this electrical method of telegraphing from the second sphere to the earth's inhabitants. The substance of my communication with him, on the 6th day of January, 1851, was as follows. I give his own words faithfully rendered:

"In searching out," says that great mind, "the numerous manifestations of spiritual presence among the multitudinous sects and nations of the earth, I perceived that the great *general* principle of aromal intercourse had been observed, but never particularly understood, by spirits (the so-called inhabitants of this sphere) when they have from time to time communicated. In compliance with the great, inextinguishable love I feel for scientific research and exploration, I have steadily—with calm and fervent joy—progressed from point to point in this attainment by following the principles of *panthea*, or of electricity, into their innumerable windings

and diversified modifications. I have contemplated this element's mighty workings in Nature's great nervous system; its passing from constellation to constellation, from planet to planet; its wide and mighty sweepings from the inhabitants of the superior circles of the Second Sphere to the people upon the remotest worlds; and in all its far searchings and multifarious operations I have seen GOD. These wonderful and soul-absorbing observations have also been made by individuals far more distinguished for intellectual accomplishments and discoveries than myself; though these minds had not yet studied the application of the *panthea principles* as the means of establishing a communication with the inhabitants of earth. But the time having now arrived when numerous minds upon that planet, the earth, were prepared by the advancements which the various sciences have made there—the magnetic telegraph appearing as a herald before—I suggested to my companions the propriety of demonstrating, upon that birthplace of the human mind, *the doctrine of immortality*, to the end that man's ever-searching soul might there no more, in its early stages of existence, have its bright light clouded by the "shadows of death"—a gloom of ignorance which we, for want of palpable evidences, had ourselves experienced on the earth. And I proposed the opening of a material instrumentality which would

be of universal USE to those who might desire to hold communion with their friends on the earth; as all minds might be approached in *this* way, whilst only the *few* were approachable and reached by interior or mental communion. I found the German spirits most sympathetic to this proposition, and I informed the whole circle of congenial associates of my discovery, that numerous manifestations of spiritual power had been made to the earth's inhabitants, *in ages past, by the panthea principle of aromal intercourse;* but that the scientific method had not been perceived, nor practised; therefore, that no permanent or essential results had as yet been obtained. I then listened to the serene observations of FENELON and WILLIAM ELLERY CHANNING, who declared that, from their co-equal researches into the moral and spiritual necessities of mankind, it was their knowledge that, in case such aromal communication could be established, the people on some portions of the earth would listen, and be thereby advanced toward enlightenment, wisdom, unity, and truth! Thus I was assured and positively encouraged that the time had arrived when our *terrestrial* friends had reached that point or *apex* of intelligence which would cause them to investigate whence could proceed the "sounds"—to search whence came the "manifestations"—and seek to understand and gradually practise the science of this

mode of "communication;" and I was assured, also, that the time was now past when these new things would have been ignorantly termed demonism, enchantment, or witchcraft; and that, in the place of the *cross* for the new, the *scaffold* for the strange and wonderful, there now stood erected, upon the earth, a broad and high platform, from whence the voice of truth went forth over all the land! When I heard this, I likewise recognized that the people would not reject what they could not all at once understand, but that they would gather together to *listen* and to *observe* the effects pointing toward superior and invisible sources of existence and power. On perceiving all this, I unrolled the principles of my discovery, and immediately proposed to select the proper *localities* and *persons* on the earth through which to begin the intercourse. First I accompanied my numerous *German* associates to a position from which we (united in purpose *as one strong mind*), commissioned and directed, by an exercise of our volition, an aromal current to produce *vibrations* in the house of a gentleman of distinction and learning in Germany. We slightly moved the bed upon which he was then reposing! We operated upon his pillow, causing "*sounds*" resembling the dropping of water! We caused vibrations or pulsative shocks upon his shoulder, and thus fairly awoke him; whereupon his

agitation dissipated the aromal element which at that particular time his spirit exhaled, and which we had taken advantage of for our experiment. This put an end to our then communications. Several times SUBSEQUENTLY we visited the same place and person, but never again found external or terrestrial conditions favorable; and our further attempts at that house and in that portion of the earth were without success.

"We now sought other localities. The great vitalizing and energizing essences of all organisms in Nature's ascending kingdoms, are readily recognized by those who perpetually move in harmony with the expansions of the DIVINE PRINCIPLE. Nature's varied beauty and loveliness—the breathings of the all-controlling and all potentializing elements of the Great Divinity—are open to the inspiration and inspection of the progressed intellect and enlarged mind. And thus by realizing our multitudinous relations to, and sympathies with, the electrical conditions necessary to establish the aromal intercourse, we were attracted to various places—mostly in America. We succeeded in producing some slight 'sounds' in Buffalo; but we could not, at that particular time, effect there the desired results. We then temporarily placed ourselves in sympathetic connection with the most spiritually-minded in Cincinnati; but we were not able to communicate otherwise than by influx to

them, and thus could influence only the few. We did not then find, in that city, the necessary and essential external and material conditions.

"We now passed over Western New York. And particularly at Auburn and Rochester—perceiving there the required prerequisites—we opened the first communications which have, to any extent, engaged the world's attention and interested the sceptical intellect.

"We rejoiced in the success of our experiments, especially when we found that the *sounds* we occasioned were drawing numbers to inquire into their origin, and to seek out from whence they came; but we could not prevent frequent misunderstandings. The people, in consequence of their excitement and ignorance of the spiritual causes of the intercourse would unconsciously to themselves glide into many erroneous decisions and conclusions; which remain in the world even now uncorrected. Neither could we prevent the almost exact human imitations of our vibrations; whereby occasional sentences were incorrectly spelled out—contradicting *our* directions to the 'mediums,' and in opposition to several conditions which we specified as being essential to a proper intercourse through sounds. In the midst of our directions and communications 'confusion' has been 'rapped' out, and our characters for *good* and *evil* were (so to speak) in a measure often at the mercy

of our mediums and terrestrial audiences. I have not myself produced many vibrations.

"Since this method of sensuous communication has become satisfactorily established, whereby spirits can address the *material* senses of their earthly friends, great numbers in this sphere are constantly, and with enthusiastic joy, imparting thoughts and affectionate sentiments to mankind. Yea, the joys and gratifications which flow from this new application of the *panthea principle*,* into the different societies of our divine world, and coincidentally and simultaneously into the hearts and understandings of many pure and constant minds on the earth, cannot be uttered—only experienced! When the earth's inhabitants concentrate their intelligence and mechanical skill, and construct vessels and place them under the guidance of enterprising and energetic minds, which gladly attempt the exploration of new countries and continents—discovering thereby more convenient paths or means of commerce and national intercommunication—when men accomplish all this, and much more, and a whole nation is moved to gratitude and internal congratulations in

* By influx, I learn from Dr. Franklin that the "panthea principle" signified "divine element;" for spirits, he affirms, consider *all* elements as modifications of one great central PRINCIPLE of Love, Will, and Wisdom.

consequence thereof, then is manifested, *incipiently*, on earth something of that *joyous sensation* which thrilled the souls of innumerable minds in this Divine Land, occasioned by the announcement of the development of this new method of imparting beatifying thoughts and affectionate sentiments to the dwellers of the earth! If mankind would obtain truth and righteousness through this new method, I admonish all to study the great sustaining principles which organize and control both matter and mind—to recognize and OBEY the unchangeable laws that govern the whole SYSTEM of material and celestial existence. By these principles—by their unvarying teachings and lofty tendencies—the comprehensive and healthy mind may decide upon the truth or falsity of all assertions which refer to things beyond the possibility of sensuous demonstration. Let all external manifestations be referred to interior principles, which should be by all men considered as the *methods* of the Divine Existence. Progress in goodness, wisdom, and truth; and FEAR NOT!

"Through thee, I now desire to remind the world of a remark that I once made to a very dear friend, while we were both residing on the earth. A scepticism of the intellect concerning the doctrine of the Immortality of the human *mind*—in a real and palpable state of existence and identification—long occupied my

thoughts. I once knew what it is to be a disbeliever in the soul's future life. This doubt I seldom expressed to any one, not even to my most private friends. Because I *felt* the necessity of a living faith among men; I desired it more for others than for myself; my understanding seemed enough for my happiness; and to apply it well, and without cessation, was the effort of my terrestrial existence. But one day—I remember it well—when my mind was filled with prophetic contemplations and anticipations concerning the scientific advancements, commercial improvements, governmental progressions, and the march of education, freedom, and intelligence in the Country I most loved, America—I felt a strong desire to behold my country's prosperity about *a century* from the time I conceived the thoughts of which I am now speaking. I therefore expressed a wish that some means could be discovered by which my physical body might be kept in a state of preservation — and I, a thinking being, be placed in a species of sleep—for the period of fifty years, when I desired to be awakened to a full realization of the advancements of Time and of its wondrous unfoldings. Let me now say, to those who remember this remark, that I have more than realized my every conception of future joy; and this signifies much; for even while on

earth, my conception of joy never included the externals and superficialities of existence."

The above is a truthful record of Dr. Franklin's statement concerning the *origin* and early *progress* of electrical communications, as accomplished by the inhabitants of the Spirit-Land. And, I think, from his explanation of the unavoidable derangements in the vibrations, that my readers already begin to understand *why* mistakes and contradictions are evolved from this new method of intercourse between the natural and the spiritual worlds. It will be perceived that one reason is, that the scientific principles and conditions, upon which the vibrations are accomplished, are not as yet familiar to, and are consequently more or less violated by, the many, very many spirits who avail themselves of the *advantages* of this new discovery with the desire to impart their affectionate thoughts and sweet assurances to their earthly friends. And another reason is, the occasional *misapprehension* of those communications by the recipients here of these messages; and, then, there is necessarily much difficulty of explanation, owing to the tediousness and imperfection of this method of conversing with the departed. But many minds will question thus: "Why do not *good* spirits use precautions to successfully prevent these mistakes

from arising?" Let us now proceed candidly and philosophically to consider this point.

In the first place, it should be well understood, and constantly remembered, that spiritual beings—the inhabitants of the spheres—are, like ourselves, subject, in a subordinate degree, to surrounding influences and circumstances; that they progress in science, in philosophy, in theology, in morals, in spirituality, and in goodness and purity, just as *we* advance from childhood to maturity; and that, therefore, spirits cannot be (in principle) any more *infallible* than we are, except in a comparative sense or degree; nor are they superior to some kinds of imperfection; for only God is perfect, immaculate, and celestial! And as it would be folly, here among men, to ask *a little child* some grave mathematical or astronomical question, which the grown man could hardly solve, and expect from that childish intellect a *correct* answer; so is it unreasonable to ask the, as yet, uneducated spirit of those profound truths with which the higher and more progressed inhabitants of the spirit-land are alone familiar. It is true, that what each spirit has learned since it has become a resident in the second sphere, is correct and reliable as far as that *knowledge* extends, but the mere translation of a soul from this life does not render it either omniscient or omnipotent; and spirits are, therefore, as incapable,

under some circumstances, of controlling influences and preventing misunderstandings as we are. Consequently, for their impartations of thought, the spirits require good surrounding influences through which they can approach us; and this is as necessary for their communications, as it is essential for our right comprehension and appreciation of them, that we possess minds unbiased by prejudice, free from sectarian bigotry, and open to the reception of truth! It must not be expected that spirits can communicate *their* thoughts, and, at the same time, control *our* apprehension of them; nay, though they *ardently* desire to be rightly understood, they cannot change the operation of this general principle, namely, that TRUTH, like water, will inevitably and invariably take the form of the vessel into which it flows. Hence, it is not in their power to *prevent* the vast dissimilarity of impressions which one truth may produce upon many different minds.

And there is another essential reason *why* palpable contradictions are so often made through the vibrations or sounds. Such inconsistencies are attributable to the large class of sympathetic spirits,—I mean, those spirits who, though passed from earth, are not yet emancipated from strong ties and terrestrial attractions, and who, consequently, when they approach a "circle" of friends assembled to commune with them, become so *involved*

in the concentrated "sphere" of the minds of the individuals composing that "circle" as to assent to almost everything which the questioners desire them to affirm. In evidence of the correctness of this statement, I could adduce hundreds of instances where the spirits, communicating through the sounds, have said at one time what they subsequently most positively contradicted. Theological interrogatories have been put to them; and at *one session* of a meeting of inquirers, and under *one class* of circumstances, answers were elicited to suit the pre-impressions or predilections of the majority of minds constituting the Circle; but at *another session*, and under a *new class* of influences, the former answers were modified or contradicted to an extent generally proportionate to the preponderating convictions and doctrinal education of the questioning and listening minds. On several occasions (which I will not now particularly designate) I perceive occurrences something like the following:

A circle is organized for the purpose of eliciting a certain kind of theological communication; a member—in behalf of the association—inquires, "Will any of the Apostles communicate with us?"

Rap, Rap, Rap! Or, three sounds, meaning, as they comprehend it, an affirmative.

"Is St. Paul present?"

Raps, supposed to signify, "yes." Then follows a succession of sounds, punctuated by different distances of time between some of them, regarded as "his signal."

Now, the secretary of the meeting produces his well-written and well-arranged sentences, in the form of interrogatories, and, reading one of them at a time, he asks:

"Is this true?"

Three Raps (or yes), are his answer. Again, coming to a question, which *all* the circle *expect* will be negatived by the spirits, as being unqualifiedly untrue, the secretary inquires, with a *doubtful* emphasis:

"Is this also true?"

A single "Rap," meaning "no," is the immediate response; and the record thereof is accordingly made.

The above has been presented to me as a general representation of the manner in which a great variety of theological and doctrinal questions have been put to spirits, and responded to by them, in accordance with the preponderating "creed" of the circle which is organized to receive the communications. And I am here impressed to answer a question which must involuntarily arise in the reader's mind: "How is it that a spirit like St. Paul—so *positive* and so *advanced* as he necessarily must be—should respond to questions thus sympathetically?" This point I have been led to care-

fully investigate; and at no one of *the circles* referred to do I discover, upon the most critical interior retrospection, a *single* communication from the veritable apostle Paul, nor from any one of his glorious compeers. But I find a *friend* or a *relative* of some person or persons in the circle, in sympathetic communication with the members at the meeting, and answering the questioner. In human magnetism or psychology, this sympathy of one mind with another is clearly exhibited. And the same law which acts in that case, is universal and binding, as with a golden chain, the material and spiritual universe into one harmonious whole. For further illustration of this point, I refer the reader to "Great Harmonia," vol. i. p. 199, where this philosophy is more particularly explained. But let it here be understood, that, as an individual in the outer world can be magnetically and sympathetically acted upon by surrounding influences and individual minds, so are a certain class of loving, but undeveloped and unadvanced spirits, in the inner world, capable of being acted upon magnetically and sympathetically by the positive idiosyncrasies of *anxious* persons who enter the circles for spiritual intercourse through the sounds. If the principles and conditions of these electrical communications were not so *very* material, as they have been shown to me, then sympathetic or affectionate spirits would not

get so readily and thoroughly involved and psychologized by the *positive magnetic mental sphere* of the circle and the interrogator. Those spirits who dwell more in divine Love than in divine Wisdom—if young in spiritual growth—are easily influenced to *feel* precisely what the majority of minds in a circle feel and think. Now St. Paul, having nearly attained to "the fulness of the stature of the perfect" spirit in the second sphere, and dwelling there in divine Wisdom—should he, that glorified spirit, *really* attempt to impart *his* thoughts himself through electrical vibrations, there is no doubt but he would be *more positive* than *any* circle of friends that could be formed to receive his impartations of exalted truth. But the Apostles do not, themselves personally, come into *electrical relations* with *any* earthly circle; they do not seek to converse with mankind in a so material and imperfect manner; but, clothed with ambassadorial authority, they visit *subordinate* societies in the second sphere, and they instruct the spirits there —in those societies — how *they* (the latter spirits), through the new electrical method, may demonstrate to their friends on earth the real reality of a spiritual existence, and of the happiness and sublimities consequent upon a passage from the first to a second sphere of life! And this is the *one great object* of the so-called spiritual "rappings," and other demonstrations of the same class.

For when it becomes universally believed that the Spirit-World is near in its influence to our earth, and that spirits from that land are with us and about us—that their watchful love overshadows us, that their affections enter in at the open doors of our hearts, so that our homes are no longer closed against them—then will the higher results of that blessed belief be manifested in greater and sublimer developments of Truth, wisdom, and spirituality among men. Self-love, which now so governs in the world, will then expand into universal affection; and the present developments of mere externality and materialism will change to progression in spiritual wisdom; and the sun of righteousness shall have arisen in its glory on the earth—the coronal manifestation of this philosophical connection and delightful correspondence between the spheres!

In the present state of the world's belief, many intellects will think that they must be "evil spirits," who come announcing and representing themselves to be other than they are, and assenting to doctrines and thoughts of which they have no certain knowledge, thereby leading the people astray, and contradicting themselves. But I am impressed to assure my readers that this whole problem can be truthfully solved without admitting into the premises either "*evil*" or necessarily "*ignorant*" spirits; only those, among our de-

parted friends, who are kind, affectionate, and very impressible—as the most tenderly loving dispositions almost invariably are—and this is the class of spirits which are *mostly drawn* to seek intercourse with the circles of friends and relatives here who assemble for communications. Nor must we admit into our reasonings or faiths anything like the existence of "evil spirits," or spirits who wish to lead or seduce mankind into false and dangerous directions; because there are no absolutely evil or false spirits in any department of God's beautiful universe. To the reader this may appear only in the light of an unwarrantable assertion; but to me it is a known truth.

On this head, erroneously educated minds—those who have not outgrown their early imbibed educational prejudices—will exclaim: "But how do we *know* this?—we have not our 'spiritual perceptions' opened and cannot therefore gaze into the innumerable abysses of infinitude, and decide for ourselves—how, then, shall *we* know that there are no evil spirits?" And I would answer those who have thus hitherto based their faith upon the traditions of the past, that it does not *require* a particular spiritual insight to decide this question; for, as has been shown in other portions of this volume,*

* Reference is here made to "Great Harmonia," vol. ii.—issued soon after the publication of this work.

there are no elements in the soul which can be proved to be intrinsically evil—no affections which entertain any real sympathy for unrighteous things! This position I know to be invulnerable. Hence all the evil and corruption in this world are referable to a misdirection and a wrong application of intrinsically *good* and *divine* elements or impulses which reside in the human spiritual constitution. I am consequently constrained to assert, that man is a temple of the Holy Ghost, and the Holy Ghost is in man. Moreover, it is positively unrighteous to term misdirection "evil"—because, the latter word is immersed in unphilosophical and erroneous associations. We are educated in the past and present world-established church to associate "evil" with a "devil" or with demoniac beings, which are altogether mythological; and thus, by retaining and using "old bottles," we cannot but keep at least the flavor of the "old wine" with them. But it would be well, since we have "new wine," to break the old vessels and procure "new bottles;" for this is the only way to prevent an admixture of truth and error in our philosophy of evil. Dropping the metaphor, I simply mean that we should reject the term "evil," and substitute *misdirection* in its stead: because the latter term is truthfully and philosophically expressive of the cause of those falsities and corruptions which swarm in human society. Let us now

follow this subject of evil spirits still further. The reader will surely remember—and I know his reason cannot but acknowledge the naturalness of the statement—that *all* spirits and angels were once men like ourselves; that God has unfolded and populated the spiritual worlds by operating upon and through the material universe—just as the luxuriant harvest is obtained from little germs, or as the gorgeous summer flowers unroll from beds of stone and clay. Therefore, since there are no spirits—no angels or archangels—which have not had an earthly or rudimental origin; and since it is incontestably demonstrated that there are no intrinsically evil or fiendish principles, passions, or impulses in man's interior nature, we are constrained to conclude that it is impossible that there should be evil spirits existing in any of the great realms of the spiritual universe. In this age of man's progression and development on the earth, let the oriental doctrine of "total depravity" be banished from our midst. Surely, no advanced mind now entertains a belief in that myth, because it is known to all healthy reasoners that *all* the falsities, corruptions, and contradictions in human society are truthfully explainable only by reference to their *three* great and lamentable causes, namely—IGNORANCE, MISDIRECTION, and MISUNDERSTANDING. How, then, can the intellectual mind, in this era of human knowledge,

be so unreasonable and unphilosophical as to rush into the mythological doctrine of evil spirits as the only *possible* method of accounting for falsities, contradictions, and inconsistencies, in the so-called spiritual rappings? Surely, the mind, resorting into that maze of ignorance, would find a much more difficult problem to solve, than he who intelligently perceives how *plainly* truth unravels these seeming mysteries. Truth is sublimely simple, and leads into no intricacies; and those who follow in her paths—with but the natural perceptions—will doubtless perceive that spiritual insight is no more required to decide the question of evil spirits than the Bible is necessary to the discovery of a ninth planet. But the logical intellect, which can readily understand that the spiritual universe is an out-birth of the material universe—and knows that the spirit-land is peopled by spirits whose genealogical history can be traced to some earth in space,—such a mind must acknowledge, that, inasmuch as the doctrine of "total depravity" is false in the natural world, so the philosophy of the existence of evil spirits in the spiritual world cannot be true.

But there are different degrees of enlightenment and spirituality in the various societies of the spheres beyond life's first stage, even as there are different planets from which spirits emanate; and from each and all of

those planets the myriad souls—moving in the vast ocean of human existence—are dissimilar one from another, differing in brightness and in beauty. Several centuries ago this truth in our philosophy was impressively stated, and we were eloquently told that everything has a purity, a "glory" of its own; and, by that glowing orator whose words have reached to our day, we are counselled not to denounce earthly things as evil or corrupt *merely* because they are earthly; for every created thing hath its own perfections and glories. And he proceeds to say that "there are celestial bodies, and bodies terrestrial: but the glory of the celestial is *one*, and the glory of the terrestrial is *another*." And, as if to illustrate by metaphor the different degrees of perfection and divine enlightenment of the spirits in the spirit-land, he tells us that "there is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." And again, to enforce the sublime doctrine of eternal progression and development—to illustrate that the human soul is perpetually ascending from one degree and scale of perfection to another, and to explain to us that man, when his body dies, leaves his moral misdirection and misunderstandings principally on the earth, as he leaves his physical pains and diseases—this fervent teacher affirms, in these words: "So is the res-

urrection of the dead: it is sown in corruption, IT IS RAISED IN INCORRUPTION; it is sown in dishonor, IT IS RAISED IN GLORY; it is sown a natural body, IT IS RAISED A SPIRITUAL BODY. . . . And as we have borne the image of the earthy, *we shall also bear the image of the heavenly.* . . . For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory!"

This impressive passage I quote from Paul—not because he is supposed by Christians to be above Nature and Reason in authority—but because his analogical reasonings, assisted, at that time, by his newly-awakened intuitions, moved him, centuries ago, to the eloquent utterance of those *truths* which lie within every human soul. It is a joy to find, in past eras, the existing intuitional perception of those glorious truths which have become matters of demonstration in this more progressed period of the world. In Paul's style of analogical reasoning, we may continue to say, truthfully, "We are born in ignorance, but we shall progress unto knowledge; we are dwelling in misunderstandings, but we shall obtain wisdom; we live in this world in misdirection, but we shall attain unto harmony; we believe in evil here, but we shall think better hereafter; we live and move in darkness on the earth, and stumble

into many errors, but in the spirit-land we shall have light, and the immortal radiance of truth shall guide us forever." Thus, sentence might be added to sentence in amplifying the philosophy that *all evil is but imperfection* tending to its ultimate perfection. But enough has been already said to satisfy the logical mind that, even without entering the "superior condition"—to investigate upon a higher platform what the spiritual eye can see of these immortal truths—the intelligent natural perceptions—the material senses—here discover to us, and innumerable *facts* demonstrate, that the doctrine of evil spirits is fabulous, and, to the rightly educated, truly religious mind, it is blasphemous and prejudicial to the progression of thought and intelligence.

CONCERNING SYMPATHETIC SPIRITS.

In pursuing our investigation of the subject of sympathetic spirits, let me not be apprehended as affirming that all communications, received through the vibratory sounds, emanate from this class of minds in the second sphere, or that even those impressible spirits are under all circumstances governed in their decisions merely by sympathy. Neither do I affirm that *all* spirits, thus communing, can be *involved* or psychologized by the positive mental sphere of a circle; but I am impressed to declare the fact, that *there is a certain class of unadvanced spirits* who, under peculiar circumstances—the very electrical medium of communication favoring the process of psychology—will say precisely what the questioning minds of the circle may *ardently*, and, therefore, *positively* desire; and this is *one reason* why palpable contradictions are sometimes spelled out through the electrical vibrations. And here many will say, "It is sad that we cannot more implicitly rely upon the spirits." To such I would reply—let *us* not blame them, but rather ourselves; for we—or some other mem-

bers of the circle—do not comply with the conditions upon which the spirits promise to faithfully respond to us. Again and again are we told, that *perfect passiveness*—a subjugation of our prejudices and anxious feelings—is necessary that we may obtain truthful and reliable communications; and, when these conditions are not fulfilled, a disappointed experience reminds us that we have violated and deranged the prescribed laws of these communions. In truth, when we are *anxious* or impatient, we become intellectually *positive*, and then we *exhale* a magnetic atmosphere, while we *inhale* the necessary electrical emanations which rapidly exhaust the presiding medium, and the communications are thereby deranged—becoming, as many persons have frequently observed, contradictory and confused, and, perhaps, for the time being, altogether arrested.

Affectionate spirits—those dwelling in the *Love-Circles* in the second sphere—are most negative, electrically speaking, and are therefore more readily influenced to approve the desires of the hearts of those with whom they commune on earth; whilst, on the other hand, those spirits that dwell in the *Wisdom Circles* are *very positive*, and are therefore *incapable* of being involved in the mental atmosphere of any earthly minds. This principle of sympathy is illustrated in all divisions of human society; it is daily exemplified in our midst. In

our homes, the infant will, by virtue of its cries and positive entreaties, captivate the affectionate, and, perhaps, intelligent mother; who consequently will forthwith coincide with her child's desires—submitting her judgment to its powerful appeals; whilst at the same time, the resolute father is unmoved by its tearful entreaties—he only considers what is best for its welfare, and acts in accordance with his convictions. We would not hence charge that mother with a moral obliquity, nor are we to esteem the father as possessing a greater moral rectitude. The explanation of the yielding tenderness of the one, against the unbending sternness of the other, is to be found in the respective organic conformations and mental developments of the parents.

Again, let us, from our homes, go into the popular revival religious meetings and further observe there the workings of this great psychological principle of sympathy. The clergyman, with "his big, manly voice," is positively and dogmatically enforcing the doctrine of his creed: the awfulness of Divine justice; the awfulness of Divine vengeance; the awfulness of hell; the terrible awfulness of hell-punishments; the awful magnificence of heaven; the awful necessity of salvation; and the awful pivotal means upon which the whole scheme turns; whilst he threatens the fearful consequences of not accepting those means forthwith. These and similar

themes are represented by the speaker, the powerful psychologist, to his audience, his generally passive and attentive subjects, with all the glowing beauty of brilliant language and the sublime strength of a positive temperament. Fascinated by his intellectual power, one after another draws nearer to the altar. Near by sit two equally honorable men; both intelligent, but differently constituted. The one listens and meditates with an almost provoking indifference; the other is moved to the centre of his soul—his gesticulations express agony—the preacher has drawn a picture of awful terrors and has powerfully daguerreotyped it upon his mind, he sees the *awfulness* there represented, and the shadow is to him as a reality. Now let us examine into this. The unmoved individual has a cold, resolute, positive, intellectual organization—he is more positive than the speaker; and therefore that speaker cannot awaken in him false compunctions of conscience. He cannot convince the *honest man* that he is an "awful sinner." But this good man's equally good and honest neighbor possesses a fine, impressible, elastic, affectionate organization—he is very *negative* to the eloquent preacher, and hence "feels everything the minister says to be true." Those very *positive* speakers always *affirm* what they pronounce; it gives weight to their words, and invests them with a seeming authority. And what is

the consequence of this psychological result? It is simply this: that good man, that impressible and affectionate mind, is thrown into a frenzied state of moral contrition. He has hitherto been superior to the uttering of what was untrue; but now he rapturously pronounces falsehood after falsehood. He says, "I'm under *divine* condemnation," which is not true. He says, "I'm *inwardly* depraved;" which is not true. He says, "I've been always a great sinner;" which is not true, for he was once an innocent child, and of "such is the kingdom of heaven." He says, "God is angry with me;" which is not true, for "God is love," and bitter and sweet, or love and hate, cannot flow from one fountain. He says, "God's spirit is striving with me;" which is not true, for he is simply *psychologized* by the speaker, to see everything respecting his own state invested with *awfulness*, and himself as under the divine wrath and condemnation. At last he calls aloud "O, I see the Holy Spirit!" which is not true; his vision is only affected by *mental delirium tremens*, arising from the excessive intoxication which the powerful preaching has produced upon his nervous system. And now, still moved by the controlling influence in the assemblage, he exclaims, "O, thank God, I am forgiven;" which is not true, had he sinned, for no transgressions against nature's laws can be forgiven;

they can only be outgrown by personal progression and development. And thus the highly honorable and truth-telling member of society is captivated by the positive sphere of the clergyman, united with that of those of his congregation who think with him, and is thereby made to utter many falsities and contradictions which, I trust, no one, at this day of scientific enlightenment, will attempt to account for on the ground of moral obliquity, or total depravity. Nor will any minds, except those who believe in mythological theology and supernatural interpositions, pronounce the other individual to be incorrigibly wicked and graceless, simply because the exhorter was not sufficiently positive to throw him also into a psychological state. There is no doubt, however, that if that firm and calm temperament could have been affected by the united mental force of numbers so as to have been made to *feel* "what the minister said" was true, he would have arisen a spiritual Samson in his strength, and with a still more powerful eloquence, he would have psychologized many other minds—he would have completely subdued all those who had already been sympathetically acted upon by the clergyman—they being *negative* to this accomplished convert, and yielding readily to his influence. Thus an entire congregation could be, by the *propagation* or dissemination of this sympathetic magnetism,

thrown into unparalleled emotion; and the whole phenomenon would be ignorantly attributed to the direct interposition of the "Spirit of God" or the Holy Ghost.

Let the advanced intellect correctly understand, rightly appreciate, and not condemn this action of mind upon mind; let us not call *evil* those kind spirits from the second sphere who sometimes impart contradictory thoughts through the sounds, because they are no more to be blamed for so doing than was the impressible good man, above mentioned, to blame for yielding to the power of the preacher. The contradictions only admonish us that we have inadvertently, or otherwise, deranged the equilibrium of the *physical conditions* on which the communications are made. Surely, there is nothing in all this to attribute to demoniac agency; there is nothing evil in such sympathy; it is the golden chain which binds all sentient existences together; and, if we would *prevent all misunderstandings* and mistakes in our communings through sounds, let us conform to the great positive and negative principles according to which all sympathy is harmony. It is a beautiful link in that everlasting chain—a principle, whereby those spirits, who are as yet but members of the Love-circles in the second sphere, respond sympathetically to the heart's desires; like the fond mother they would bestow

a present joy; and this same principle of sympathy which has so often moved affectionate spirits to coincide with the wishes of the positive questioner, is the same as governed Ruth when she uttered those magnanimous expressions of tender devotion, "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people. and thy God my God." As you would not pronounce Ruth *evil* for this beautiful manifestation of affectionate sympathy, so should you not term evil those *loving* and *impressible* spirits who have acquiesced in our wishes and convictions because influenced so to do by the *positiveness* of our questions and entreaties. Thus it has been shown that there are *three* active causes of contradictions in these spiritual communications, namely:

1st. *The ignorance of many of the spirits concerning the science of producing the vibrations;*

2d. *Our frequent misapprehension of the precise thought the spirits design to convey through the sounds;*

3d. *The presence of affectionate spirits who unconsciously glide into sympathy with the feelings and desires of the interrogator.*

THE FORMATION OF CIRCLES.

Let us now proceed to consider how circles may be so formed as to avoid misapprehension and discord. We are taught that, in order to obtain *good* and *lofty* communications, it is positively essential that our thoughts and intentions be also *good* and *elevated*. A child-like simple heartedness, a manly, open, and free-mindedness, combined with an honest love for truth, are indispensable prerequisites. Moreover, it is essential that the circles be always organized and internally constructed upon *positive* and *negative* principles. As there are *twelve* elements and attributes in every human soul, abstractly considered, so should there be *twelve* persons constituting a circle; the twelve consisting of six males and six females. This distinction of *male* and *female* is not so essential to be observed with regard to *sex;* but six of the number should possess the *feminine* attributes of character which are *negative* and *affectionate*, and the others should be decidedly *masculine*, having the *positive* and *intellectual* temperament. Male and female are positive and negative *principles;* and the

terms should not be applied and confined exclusively to mere organizations; for some individuals who wear the physical vesture of the male are, in their characters, females; and *vice versâ*.

And first, in forming a circle for individual improvement and spiritual communion, the "medium," through whom "sounds" are made, and the clairvoyant who can discern spirits, should be situated at the head of a table. Then let the person whose electrical temperament is usually indicated by cold hands, and who possesses a mild and loving disposition, take his or her position on the immediate *right* of the medium or clairvoyant, upon whose immediate *left* should be seated one of a magnetic or warm physical temperament, being a positive and intellectual individual, and so let *all* the six female principles be situated on the *right*, and *all* the six male principles having their places fixed on the left, of the particular mediums, not exceeding two in number at a circle; which mediums do not count among the number of twelve above specified. It is necessary that each person of the reunion be temperate in all his habits, free from intoxicating or stimulating beverages; not suffering from pains or aches, and *passive* as to the results of the meeting.

These circles should not make their sessions more frequent than twice a week; because those things which

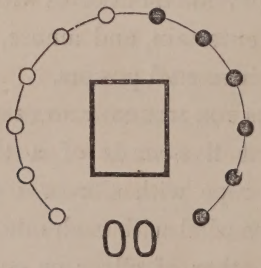
become too familiar are thereby deprived of their sanctity, and hence also of their power to benefit the assembled individuals. The masses know not how to always associate respect with familiarity. For this reason it is good for most people, that "angels' visits are few and far between;" because, were they as common as sunlight, or the possession of all our senses, many minds, I regret to say, would not only fall into a state of ingratitude, but they would neglect to properly appropriate the perpetual blessings flowing therefrom. Therefore, it is necessary to be careful that a too great intimacy with these things does not occasion an inappreciation of them. Let the sessions of these circles of Love and Wisdom be conducted with a religious dignity and harmony; which high conditions do not at all prohibit cheerfulness, intelligent mirth, or conversation. Let music, elevating and gladdening, also enliven and lift up your hearts, to the end that spirits may participate in the melody of your souls, and echo in heaven the harmony of earth. Let your assemblages be indeed *harmonial circles*, where discord may not enter; carry not there any unkind feelings; take not there, to mar the beauty of those meetings, any sensations of envy or jealousy; let no feelings of unforgiveness against a brother or a sister, be found by the angels in your souls, darkening the light within; and remember that not for these occasions only

can you divest yourselves of selfishness, envy, jealousy, unkindness, and unforgiveness—there is no occasional dress for the soul; if you would substitute, for those deformities, the beautiful spiritual vesture of love, and gentleness, and purity, then you must make such your familiar attire. The mind has no particular *Sunday* habiliments; therefore as you clothe it for *every-day-life*, thus must it go adorned to the sanctuary.

I am impressed to further direct that the rooms where the circles meet should, as much as possible, be retired from all noise and interruption; that they should also be darkened, so that the persons present, not having their minds attracted and diverted by external things, may the more easily concentrate their thoughts upon the *object* for which they have met together. Moreover, it would be well for the members of these *circles of Love and Wisdom* to provide themselves with a fine magnetic cord. This will entertain, and amuse, and at last, perhaps, develop their mental powers.

The Directions for making and using the Magnetic Cord.—Get about five yards of a three-quarter-inch rope; cover this rope with silk or cotton velvet; and wind around it, parallel with each other, two wires, one of steel and the other of silver or copper. Have the space between the wires about one inch and a half, and let them be wound about a quarter of an inch apart.

The harmonial circle of friends may sit uniformly around the table, and let the *magnetic rope* lie on their laps, their hands upon or grasping it, and the one which is constitutionally most susceptible to spiritual influx of emotion and influence, will feel a throbbing in the hands; and ultimately, by repeated experiments, some one among the company may be rendered clairvoyant. I am not impressed to make any distinction with regard to the age of the individuals who enter into these spiritual associations. But manipulations will assist the impressible person to receive the propagative magnetism of the circle; they will, also, greatly augment the mental tendency of the subject to enter one of four states, for which his organization may cherish a normal predisposition; viz., the sympathetic, the neurological, the psychometrical, or the superior condition.



In addition to the foregoing directions, I recommend the above diagram as representative of a "model circle"

which should be formed in every community and in many families. After one circle is constructed, and the members have had a few evenings' experience, it will then be very easy to adopt such *new* measures and modes as the spirits, communicating through the vibrations or by influx into the understanding of a clairvoyant, may suggest and direct. The diagram represents a table, with *two mediums* at the lower end, and twelve members—*six positive* and *six negative* principles or persons. The fine *line*, which connects the individuals, represents the "magnetic cord," the influence of which is to establish and preserve an *equilibrium* of vital electricity and vital magnetism throughout the entire circle. Let it be understood that the undeveloped mediums, or the already developed clairvoyants, *are not to grasp the magnetic cord*, because they are the substances or needles (if I may be allowed the expression) which the magnetism and electricity of the *twelve* members are to act upon, just as the *horse-shoe magnet* acts upon the piece of iron or steel. As soon as the circle of *positive* and *negative* principles or individuals shall have *fully charged* those who take the position of "mediums," then the latter will inevitably be thrown, by the descension of the higher influence of spirits upon them, into a proper condition to impart "impressions" to the circle, or else to become the *medium* through which our invisible visitants from

the spirit-world will cause electrical vibrations to be heard, and thus communicate their thoughts to man. When the *cord* has been held for one hour, the members may then cast it aside and join their hands. Another good method is—all the members may lay their hands on the table, palm downward; and each person in the circle allowing his *left* to remain *under* the right, and his *right* to rest *upon* the left, hand of the contiguous individual on either side of him. Do this for a period not less than twenty minutes.

In the midst of these re-unions when the electrical sphere of the circle is rich and harmonious, the members may rest assured that guardian and affectionate spirits will descend, and sometimes come personally into the room. I have observed, with my spiritual perceptions, as many as eighteen spirits present at one session of a circle in the City of Bridgeport, Connecticut; and, at the time of their actual presence with us, there was a large congregation of friendly spirits who, from a distance of eighty miles (about thirty miles above the atmosphere of our earth), directed a mighty column of vital electricity and magnetism, which current, penetrating all intermediate substances, passed through the roof and walls to the apartment where we were seated; and there, by a process of infiltration, entered the fine particles of matter which composed the table and raised it

several successive times, *three* or *four* feet from the floor! This circumstance of the table being so raised, can be testified to by the members of that circle. It is not, however, my object to *prove* the *fact* of these spiritual manifestations (for of the *facts* of such occurrences thousands are already convinced by the existence of sufficient evidence); but my impression is to furnish the philosophical explanation of them; and hence I seek no particular or individual testimonies, because the entire phenomena now before the world, whose light may not at this day be hid, constitute one grand *living demonstration* that spirits do communicate with mankind.

There are two classes of spirits who generally visit the at present established terrestrial circles. *First*—such spirits as have, in those circles, *relatives* according to the law of natural consanguinity, and such as feel attracted to us by ties of conjugal and spiritual paternal affection. *Second*—those spirits that are *delegates* from the higher circles of wisdom and progression in the second sphere—I mean (as Swedenborg has expressed it) representative or "subject spirits," who come to communicate, where a few have met together here, those messages to man which emanate from the *superior* societies of the inner world. The higher angels do not *themselves* come into immediate *electrical* relation with any terrestrial association of minds, but mediately by and through

representative spirits. This mediatorial manner of communicating would not be adopted in higher circles here, could they at present be formed, consisting of spiritually enlightened and illuminated minds; because, with these conditions existing, an *immediate* communication could be established between those higher angels and the members of such a truly harmonial circle, by direct spiritual influx and impression. To attain to this eminence the circles formed should press forward to the attainment of knowledge; no fetters of creed and doctrine should stay their steps in progression. Truth will lead them into the broad fields of infinitude—into the illimitable expanse of Nature. And who among you will weary thus advancing—there investigating? Who will let a bolt or a bar, which superstition or bigotry may have placed in the way, arrest the mind's far searchings after God? Who will close the clasps of his Bible, and say, "Thus far will I go and no farther," in seeking after truth? Who will thus pronounce sentence against himself, and rest satisfied? Will any man remain contented with words—words, which are at best but the drapery of truth—the shroud which "darkeneth counsel"? No! man's ever-searching, never-resting, eternal mind will not thus confine its investigations! "Words without knowledge" shall not set bounds to thought. The undying soul shall be taught forever from the ever-

lasting volumes of Nature as one after another they unfold to its growing capacity. And mind shall study those books which are never closed, never "clasped with a clasp"—the ever-open pages of God's Eternal Word! This education cannot be too soon commenced; and spirits from higher spheres will assist in such tuition of the human mind, and will pour knowledge from above into the expanding intellect of the young immortal here, who by his own virtuous efforts reaches unto them, and thus becomes a pure recipient for the inflowings of truth! Thus can the angels teach man; though, on the earth but few, as yet, have been so taught to any extent, because of the as yet generally materialistic intelligence that only seeks for knowledge in the *outer* world, which pursuit diverts attention from the *inner*-life; and thus all the avenues and receptive vessels in such minds are kept closed against an influx of thoughts and impressions from spirits who would otherwise impart to us of heavenly things. Let us go to the earth-formed circles for spiritual communications as to angel-schools. Let us not go there with positive minds to impress our teachers, but let us attend as passive pupils that we may be impressed; and then, according to our capabilities of reception, will be imparted to us a higher or a lesser knowledge. Let us wait *patiently* the impartations of the spirits, and not anticipate too ardently. Let the

very impressible person present be careful that, by an over-officiousness of his, accompanying a quick perception of what the spirit is about to do, he does not interfere to assist in accomplishing that design, by which act the spiritual manifestation would be forestalled or ignorantly and unintentionally interdicted. One of these *circles* for improvement and investigation was recently formed in the City of Hartford, Connecticut, at which was present the "medium" who had presided at the meeting of friends in Bridgeport, where the above-related interesting occurrences were developed; but, notwithstanding the harmony of the *positive* and *negative* arrangement of the different individuals in the later organized circle, no such startling manifestations occurred, in consequence of the *medium* being, during nearly every session of that circle, exceedingly susceptible to the mental sphere and magnetic power of spirits. By this magnetism his perceptions were quickened, and he would *at times* instantly perceive, and sympathetically perform, what the spirits contemplated to do themselves, and thus, by his quick action, arrested their necessarily slower accomplishment of the design. This circumstance gave rise to many doubts and a few evanescent misapprehensions; but it was nevertheless a deeply interesting demonstration of the power of spirits to influence, under some circumstances, the human mind and

direct its faculties of volition. We have noticed the power of this influence on the boy at Stratford, Connecticut, who, like the *medium* just referred to, would often *sympathetically* do what the spirits desired themselves to enact; and, at times, he was so *magnetically* affected by them as to be made to accomplish some things which, though particularly designed to do him and others good, were not always, at the time, regarded with a favorable eye. This leads me to briefly notice a very interesting kind of spiritual magnetism which some persons of a peculiarly negative temperament and organization are adapted to receive. I refer to spiritual communications which some individuals receive by *sensations* rather than by sounds, through the electrical medium which pervades the nervous system. Such persons do not exhale, from the galvanic batteries of the nervous organization, a sufficient quantity of vital electricity whereby spirits can make the sounding vibrations. There is a certain state of mental susceptibility, in which man's nervous system is exceedingly impressible; and those spirits who are now pursuing the study of these things, and discovering to what extent their powers can operate upon organic and inorganic objects, will address such a sensitive mind through a breathing impression, or a wave-like vibration made upon the sea of nerves in the physical organism. A person, subject to

this psychological phenomenon, can converse with spirits and obtain answers from them, by vibrations or waving breathings which pass through the nervous system up to the brain, and awaken there thoughts by impression. It is a happy and useful combination of conditions, when an enlarged intellect and truth-seeking mind are united to this peculiarly susceptible nervous temperament; for in that case heavenly results will flow therefrom.

The spirits of the various planets in our solar system are in different stages of refinement. And those that are on the higher have the privilege of descending to the lower planets, and immersing their thoughts into the spirits of the inhabitants at will, though the latter in many cases know it not. In this manner do spirits descend to, and dwell on, the earth, when they have a peculiar attraction to some relative or friend; and they are ever ready to introduce into his mind thoughts of higher things, and suggestions that are pure, though these may seem to the person to flow independently from the workings of his own spirit. Spirits from any sphere may, *by permission*,* descend to any earth in the Universe, and breathe sentiments into the minds of others which are pure and elevating. Hence it is that there are times when the mind appears to travel in the

* That is, on *conditions* that the principles of spiritual affinity be complied with.

company of those it knows not, and has visions in its dreams that are actually true, and sometimes come to pass with remarkable accuracy. At other times, dreams are incited by the influx of thoughts from spirits, but are not *defined*, because they are not duly directed. There is, however, a species of dreaming which is uncaused by anything except an excitement of the nervous medium or consciousness of the body. Such dreams are only unquieted thoughts, and wild and fantastic formations of thoughts preimpressed into visions and fancies.

It is a truth that spirits commune with one another while one is in the body and the other in the higher Spheres—and this, too, when the person in the body is unconscious of the influx, and hence cannot be convinced of the fact; and this truth will ere long present itself in the form of a living demonstration.* And the world will hail with delight the ushering in of that era when the interiors of men will be opened, and the spiritual communion will be established such as is now being enjoyed by the inhabitants of Mars, Jupiter and Saturn, because of their superior refinement.

When the reader comprehends the *philosophy* of spiritual intercourse, and understands the great *principle* of mental affinity or gravitation in accordance with which

* See "Nature's Divine Revelations," page 675.

all communication between the inhabitants of the Material and Spiritual universe must uniformly be developed, then he can, with an understanding heart, turn to the Primitive History and read: "Now, concerning spiritual gifts, brethren, I would not have you ignorant. . . . . There are diversities of gifts, but by the same spirit.* And there are differences of administrations. . . . . But the manifestation of the spirit is given to *every man* to profit withal. For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues"—and thus the reader will begin to see (through the clouds of words and diction which surround and obscure thoughts) the great harmonial principles of spiritual intercourse as intuitively conceived of by those whose contemplations have been, and are, lofty and exalted.

One type of intellectual or psychological phenomena which the inhabitants of this world may expect soon to witness, is very properly described in the following

* The good Apostle, by particular influx, informs me that the sentence—"but by the same spirit," should be everywhere read, "*but by the same principle*,"—thus giving mankind to understand that *all* spiritual manifestations are but *modifications* and diversified developments of one universal and unchangeable law of Nature.

letter which I recently received from a very worthy and intelligent gentleman, residing in the State of New York. During the last eighteen months I have received numerous letters, describing singular and positive instances of spontaneous somnambulism and trance, which instances naturally arrange themselves under the head of involuntary clairvoyance. And the directions which I have been impressed to institute in this pamphlet, for the purpose of eliciting spiritual communications, will apply very properly to nearly all subjects of these mental and spiritual phenomena. The writer of the following letter accompanied his statements with reference to various citizens of New York City, and otherwise furnished sufficient external evidence that his averments are perfectly truthful. It will be perceived that this case (which the gentleman describes, without intending his communication to appear in print) presents the most certain and unmistakable evidence of the existence, in the mental constitution of man, of discerning powers far excelling in their scope and quality the vision of the outer senses. The finding of the "mourning ring" which "had been in the earth a great many years," and "other gold pieces," is a practical and sensuous demonstration of spiritual perception of facts and things, without the aid of the corporeal organs of discernment, which the external and superficial investiga-

tors of this era have so long and vehemently demanded. But this is only *one instance* among hundreds which might be cited as evidence of the actuality and practicability of faculties of interior vision, immanent in every human mind.

WATERFORD, N.Y., 3*d Feb.*, 1851.

Mr. A. J. Davis:

DEAR SIR,—

I am influenced solely by a motive of public good in addressing you. I will be brief. There is now living on one of my farms, a lady of most extraordinary magnetic condition. I was made acquainted with her in the summer of 1849; and spent most of that summer in her house. She is entirely (or nearly so) uneducated, and has been afflicted with what her physician denominated "hysteric fits." She had been treated by him, without the least success, for four years. At the time I speak of, her symptoms were as follows: She would suddenly lose all her consciousness of the identity of those around her (their appearance being changed), her countenance flushed—wildness of the eyes—and everything appears to her of a green color. Sometimes the hand will convulse so strongly that she cannot let go of whatever she may have grasped. Other times, the convulsions will run down the arm into one hand, then into another, and pass from one member of the body to another—to and from the tongue, arms, etc., etc.—with the *velocity of electricity*. In this "waking

state"—she is often very fluent in conversation—filled with lofty sentiments of honor. Her bearing is proud and exalted; her countenance often *transcendently* bright, her eyes beaming with a sweet and almost superhuman lustre. Suddenly she drops from this condition into a kind of *mesmeric* sleep—when convulsions frequently ensue, and then, after a short time, she awakes. I have held her hand at such times, and the sensation is like *the shock from the galvanic battery.* I said she lost the identity of her friends. Yes, but while in this condition, *without seeing a person*, the moment her friends touch her hand she *knows* them.

I invited this lady to my house, satisfied in my own mind that it was a case of "SELF-MAGNETISM"—or "Spontaneous Magnetism." She had been at my residence, perhaps, an hour, when she went into this condition. I have no time to relate what occurred,—suffice it to say—that she became *lucid*, and *truthfully* related the transpiration of distant events! She also stated that she saw a gold ring, and directed us to it! We found it, in the road, by her personal *aid on the spot*, ten inches below the surface, in the hard ground. This road runs over a place that, forty years ago, was a burying-ground. This ring is an old-fashioned mourning ring, and bears evidence that it had been *in the earth* a great many years. She also found other gold pieces. But I cannot go into details—I am fearful of troubling you. But what I wish to bring more particularly before your mind, is this: While under treatment for "hysterics"(!) she greatly surprised me one day by her

steady gaze, and the extraordinary expression of her countenance—nothing can surpass the beauty of that expression. She said, when questioned, that she saw her father (who was dead), and described the "Spirit-World" (on her *recovery* from this condition) in a style peculiarly your own. *Is there not something in this case that may be made of benefit to mankind?* The name of this lady is Mrs. Hannah ———. She is highly esteemed for her many virtues.

Pray, sir, let me hear from you on this subject.

Yours truly, P. J——.

The class of spiritual phenomena to which this lady's state and manifestations properly belong, is one that should arrest the attention of scientific men—men, who are not altogether absorbed in the *effects* of principles, but rather in the interior moving causes. It will be perceived, by those who read works on psychological science, that history contains many similar instances of spiritual magnetism and spontaneous illumination of the internal powers of the understanding, primarily caused by nervous impressibility and disease. For instance—I find many important discoveries and revelations among the *Germans*—owing very much to their peculiar habits of thinking, and of investigating all seen and unseen laws and operations of Nature; and among them have been persons whose interior perceptions were so unfolded as to enable them to recognize

the reality of the spirit-world, and its close connection with this rudimental sphere. One should be noticed particularly, because her mind was in a condition occupied by all at the period of death or transformation. She is known as the SEERESS OF PREVORST—and has revealed many truths concerning the connection between the natural and spiritual world, and between the soul and body; and concerning the powers of spiritual perception, and the medium by which the spirit is united with the form. Her interior and natural state were, however, too frequently confused and blended to elevate her conceptions of the other life much above her early education; and her intense sufferings were, also, lamentable barriers to a perfect ascension of her spirit into the tranquil sphere of Truth. These things are too important to escape the attention of any inquiring mind; for they manifestly involve evidences such as mankind at present need to satisfy them of the powers of the soul, and of other physiological truths.*

If the reader desires to comprehend the principal causes of what is customarily called Salem Witchcraft (as it occurred many years ago), then let him investigate the phenomena of spirits acting upon human minds by *first* addressing their *will* and electrical *elements* to the nervous system of the subject. This process, though

* See "Nature's Divine Revelations," p. 584.

no mystery now, was a few years since—especially in Salem—regarded as the open manifestation of Satan or of some strange malady, closely connected with demonism or enchantment. In former periods of the world the subjects of these spiritual communications either through the mediatorial agency of the nervous system, or the electrical vibrations, would legally be condemned and compelled to pass through the trials which the unfortunate Salem mediums experienced. But the age of religious intolerance is past; the rack and the rod are powerless means of sectarian torture; and the honest man is now permitted (particularly in America) the gratification of thinking and speaking as his *reason* and *conscience* dictate. The human mind is now more than ever the Lord of Creation.

The physiology of the mind—its laws, tendencies, forces, and functions—should early engage the attention of him who, according to popular standards of judgment, takes the position, and acts in the important capacity, of a physician. I am persuaded that the lady, who has been so long treated for "hysterics," is more capable, in her moments of ecstasy or illumination, of prescribing for herself than any physician in the country. In order to develop her powers harmoniously, I refer those who can take charge of her interesting case, to the directions for forming circles, which, if fol-

lowed, will quiet her present state of excitement and bring her mind into a high state, favorable to periodical and useful illumination. Let her become a member of a circle; and, in a few sessions, she will doubtless yield to its soothing magnetism. Manipulations are not in such cases required.

Miss ——, of Connecticut, has recently experienced the influence of spirits upon her physical system. Yielding her mind to passiveness, she has received several very interesting communications. The origin of this phenomenon in her own case she describes as follows—I introduce a brief history of her experience in this place as illustrative of a *principle* of action which any impressible individual may adopt with the indwelling wish to obtain personal evidence of spiritual presence and power.

At the suggestion of a female friend, who supposed she had been similarly acted upon by spirits, Miss ——, after retiring for the night, laid her arm on the outside of the bed, with this desire: "If there be any spirits near me, will they manifest their presence by moving my hand?" A few nights passed without any results. At length one night, as her arm lay carelessly and passively on the bed, she experienced an invisible *attraction* operating upon her hand, and, by not interposing her *will* to restrain its motion, the unseen power moved

her arm about in various directions. This interesting evidence of spiritual presence was furnished her repeatedly, and uniformly at her request. Having become almost perfectly convinced that her experience did not proceed from her own volition or imagination, she resolved to venture farther, and requested the invisible beings to supply her with appropriate "signals" for a *negative* and an *affirmative*, that she might hold converse with them. This desire was immediately responded to by the spirit who acted upon her arm and hand, conveying the latter to her chin and then to one side in an almost horizontal direction. She concluded that *one* motion signified "yes," and the *other* "no;" but did not know exactly how to understand them; and asked, "Does the first motion mean an affirmative?" and her hand was directly conveyed to her chin, and then, as before, moved off in the side direction when she desired a *negative*. She now believed that, if these motions did in reality originate with spirits, her hand might as easily be conducted to the different *letters* of the alphabet. Accordingly she chalked out the alphabet on the cover of a chest, and placed herself near it, in an easy posture and tranquil state, with the quiet wish that something might be spelled out to her. Soon her hand was moved and placed upon a letter, which she recorded; then upon another, and another, until a

clear and consistent sentence was constructed. She affirms that at first she did not preconceive of the letter to which her hand was being conducted; nor did it then occur to her what word the spirits designed to spell out in this novel manner. However, after a little experience, her mind readily conceived of the letter, and then of the word, which was to be given her; and thus, by direct mental impressions, many very beautiful admonitions and affectionate sentences or communications have come from the spirits of the departed, through her, to their friends and acquaintances on the earth. She has received numerous "signals," each of which indicate the immediate presence or influence of some *particular* spirit. These signals consist of divers motions into which the arm, hand, and fingers are carefully and gracefully thrown. She says she can easily resist these motions by an exercise of volition; but such resistance is almost invariably attended with heavy achings and pain in that member of her body which the unseen power had previously manifested a disposition to move. I am impressed to consider this lady's experience* as typical of a class of spiritual phenomena which many

* She does not feel it to be her *duty* to devote her experience to the world, and hence I purposely conceal from the public her name and residence. I could adduce the testimony of her most intimate friends to substantiate these statements, but this is deemed unnecessary.

persons will ere long develop and present to the world. And I am also impressed to regard her manifestations, not as demonstrational evidences that spirits are near this earth, and can communicate with its inhabitants, but rather as an *illustration* of a Truth with which numerous minds are already sufficiently impressed—and who, consequently, are no longer in search of "tests" and "evidences," but who desire to hear from friends in the Spirit-Land, and to live in constant harmony with the immutable principles of Love and Wisdom, by which alone the heavenly hosts are actuated and governed.

The following passages will illustrate the character and impressiveness of most of her communications—the first two which follow purported to come—as I know they did—from the spirit of a gentleman who recently died in California, addressed to a brother in this world, and were received on the 8th and 9th of February, 1851:

"*My brother dear; the spirit-world is indeed a world of harmony; and where harmony is, there is happiness! In the pursuit of knowledge, let wisdom be your guide, and you will progress to meet me in the second sphere. Let love prevail over all unkindness! Love and hatred cannot dwell together—one will consume the other!*

"*My brother,—there are beauties in the spirit-world far exceeding human conception, and language is too feeble to give them utterance.*"

To the reader the above communication cannot possibly contain anything like that internal evidence of truthfulness and signification which the earthly brother *felt*, and knew it to possess, on its reception; also he was deeply impressed with the following:

"*Will my brother remember that I am ever near him? I love him with such love as angels feel who have no uncongenial influences to retard their progress!*

"*O, my brother—could you but feel life's harmonious breathings as I now experience it, you would rejoice with joy unspeakable! Dear brother, when troubled, think of me!*"

These communications illustrate how noble and affectionate, intelligent and holy, the inhabitants of the spirit-land become subsequent to their emancipation from earth's slavery, trials, and temptations. But it is not strange that spirits are so loving and wise! Nay, we ourselves could be nearly as good and enlightened if, as in the spirit-heavens, "the Sun of Righteousness" had arisen in our interior firmament,—spreading light and freedom, love and intelligence, over the souls and habitations of men!

The following is from the spirit of a Mother in the

spirit-land to her daughter in this world: "*My daughter, I love to be near you! Angels will protect you from all harm! Mother will ever be near her dear child!*"

When the above was communicated, January 7th, 1851, the lady through whom it came, in the manner heretofore described, had her hand differently acted upon, and the father of the daughter announced his presence, and desired to communicate a message (the following), which is entirely characteristic of him as he was known while on this earth. Even *this very sentence he frequently used;* but the medium was *never* acquainted with him, and hence did not know anything with regard to his manner of speaking:

"*Overcome evil with good, my child; may every blessing attend you.*"

Thirty-two days after the above was communicated, the father again came from the spirit-land. He announced his presence by his "signal," which the medium instantly recognized by the peculiar motion which he had before given to her hand and arm; and the following was imparted by him to his daughter, word for word:

"*I am near you, my daughter,—a father's love will never cease in its influence over you! Will my daughter remember that a father's love is not diminished by a residence in the spirit-land? The love of angels*

far exceeds the love of earthly minds; for as the mind expands, we take a more comprehensive view of the height and depth of the beauties of Harmony.

"*Let not the trials of earth disturb the spirit of my dear child; let a holy influence steal over her mind as she contemplates the beauties of Divine Love and Divine Wisdom!*

"*The mission of my child is a mission of love. Go on, dear child,—the consciousness of having done* GOOD *to the world, will greatly increase your happiness. Let the golden chain of love unite soul to soul; that all unkindness may be overcome by its sweet influence.*"

The following, from a grandmother in the spheres to her children in this world, was received through the same medium (Miss ——) by the peculiar process of having her finger placed by the spirit upon the different letters of the alphabet, which when combined and punctuated, read thus:

"*My children dear: all spirits have been subjected to trials in the flesh; they are now free, and will do all in their power to alleviate those who are now in bondage. Spirits joyfully sustain their dear friends, even when they know it not, under Love's sweet and holy influences.*"

The medium's grandmother has been for many years in the Second Sphere, and consequently possesses much

enlightenment concerning the preparation which many spirits have made, and are constantly making, to communicate their high truths and affectionate sentiments to man. And one day, as Miss —— was asking herself the question—"how do spirits do this?"—she received from her grandmother the following philosophical explanation:

"*You have a mind susceptible to spiritual impressions; and spirits are joyfully endeavoring to keep you in subjection. Follow spiritual direction, and you will progress and be happy.*"

From another spirit, which frequently communicates with her she received the following interesting passage, which, like all the foregoing and succeeding impartations, is particularly adapted to the moral reformation and encouragement of the reader.

"*Very enlightened spirits will teach you truths so that you can communicate to others. Seek wisdom to guide you. Soon shall truth triumph over error; and Nature's laws shall be* OBEYED! *Universal love shall triumph over selfishness; and soon truth will save enslaved minds from bondage.*"

Those who affirm that nothing of any importance has as yet emanated from these spiritual manifestations, should calmly meditate upon the comprehensive injunctions and moral admonitions which these few sen-

tences embrace. There is truth enough in these communications to reform and purify the world. On the 18th of January, 1851, the medium experienced a new action of some unseen influence upon her hand and arm. Presently a male spirit, who did not give the name by which he was known on earth, spelled out through her the following:

"*Sweet and truthful seekers after spiritual truths shall be spiritually enlightened. Spirits are joyfully seeking truthful mediums. Keep a calm and serene mind ever susceptible to spiritual impressions, always faithful to Justice, Truth, and Deity.*"

Again, on the 30th day of January, 1851, and when the medium was not expecting any communications from the interior world, her arm and hand were strongly acted upon, and the following was imparted to her, word for word, as it is written. It is truly a voice from the spirit-land—a sweet message of encouragement to a pilgrim here. It comes from a very dear brother, according to the laws of consanguinity, who passed from this rudimental existence in infancy, and who, consequently, has progressed, grown up, and received an education, in the midst of those immaculate beings and heavenly influences which distinguish the spirit-world from the scenes of earth.

"*Tell sister dear, I am ever near her; and I love*

her with the love of an angel-brother. When she is troubled, tell her to think of me! I will be with her in sickness and in health, and will speak to her of bright scenes beyond earth."

He will "speak" to her; he will breathe into her soul thoughts of the spirit-land; death has not divided them, and the grave is no barrier between souls that are attracted one to another. Is not this a happy thing to be learned in a world which ignorance has hung in mourning for the dead? It is lifting the crape, and revealing that there are *no dead!* And yet it is asked, "What good can these things do?" Admitting that there are such things occurring as mysterious "rappings" and unaccountable manifestations, "what benefit is to be derived therefrom?" "Can there any good thing come out of Nazareth?" Such is the language of the sceptic and of the incipient inquirer; but these are gentle words, and silver sounds, compared with that voice upon the earth which cries out against every new messenger of Truth, the sound of which reverberates from Calvary, repeats from mount to mount, echoes from age to age, responds from tongue to tongue, and mutters *now*, "Away with *him*, away with *him*."—"Crucify *him*, crucify *him*." Yes, the same voice of ignorance and sectarianism that spoke so loud eighteen hundred years ago, still hoarsely whispers its anathemas. The same spirit of intolerance

yet lives, to revile, to judge, and to condemn. What matters it that one whom sectarians have crucified has told them to "revile not," to "judge not," to "condemn not"—what matters it to them? The spirit which once nailed him to the cross, to-day would pierce his hands and feet, and thrust the sword into his side again. Still the religious bigot would kill the guiltless; would shed innocent blood; would slay the "Lamb of God." Yea, erroneously educated and prejudiced minds would destroy him who comes to bring *more light* into the world. For more light would reveal their errors—it would show the rottenness of their cherished idols, and hidden things would thereby be made manifest. They who are thus in the dark shrink from more light—they would *put out the light*, and their cry is, "Away with it, away with it." Accustomed to darkness, educated in it, and erroneously taught that God's gift, the light of reason, must be shrouded and entombed, the human soul gropes through its night of existence here—the spark of heaven within smothered lest it should illumine a different path than that which earth's custom and popular opinion sanction—lest it reveal what deified priests have not taught, what a canonical book does not inclose, what a certain theological creed does not circumscribe; in a word, lest it teach that to which opinion has not set bounds, and that which the walls of a church cannot

confine. He who dares to look beyond these sacerdotal inclosures, who has the courage to be guided by the light of God in his own heart, away from this mythological darkness which mankind have in the infancy of the race created; he, who is thus daring, is emancipated from slavery—"the truth makes him free"—and henceforth he walks in light, and light, more light, is bursting ever upon his liberated mind. The few are thus strong and are thus blessed! but, alas, to the many—

> "Opinion is an omnipotence—whose veil
> Mantles the earth with darkness, until right
> And wrong are accidents, and men grow pale
> Lest their own judgments should become too bright,
> And their free thoughts be crimes, and earth have
> too much light."

Lest man, made in the image of God, should grow too much like unto God; should learn to "know good and evil;" and "put forth his hand, and take also of the tree of life, and live forever;" lest he should become "perfect as our Father in heaven is perfect." Yea, lest by the light of reason, man progressively growing more glorious, may feel and consequently proclaim himself to be "the son of God"—and feeling how beautifully, how harmoniously, how philosophically, how truthfully he is a part of the Great Whole, the elevated mind cannot but exclaim, "I and my Father are one."

This is the light which the world now rejects. "It shineth in darkness, and the darkness comprehendeth it not." But even centuries ago, ignorance and sectarianism could not extinguish that light; notwithstanding the temples through which it beamed were destroyed; and all that man in his ignorance could do to prevent its development and expansion was done; and notwithstanding, for many succeeding ages, the cross, the rack, the dungeon, the stake, and the gallows were employed as instruments to put out this "light which cometh into the world," still it burneth brighter and brighter. And ever are found pure and indomitable persons ready to be crucified, to be consumed, to be broken on the wheel of torture, to mount any scaffold, there to hold up aloft, for the gathered multitudes to see, the Light which is Life and immortality, and which death cannot destroy. But not thus, to-day, do the sons of God perish from the earth because of the light that is in them—no more are the temples of the Holy Ghost (or divine spirit) thus desecrated, because their inward light shines—nay, for already from the most enlightened parts of the earth truth has swept away the external instruments of torture—those implements of darkness which the past cherished, until light shining on the world revealed their existence and exposed their hideousness. But still the elements of sectarian bigotry and

persecution lie hidden in many human minds, especially in those intolerant intellects from whence the wild cry goes forth—to "burn," to "hang," the unoffending "medium" of light sent from above. Yes, the language which now falls from the lips of the professing and dogmatic Christian is—"hang the witches"—"burn the sorcerers." These misdirected minds would rejoice in beholding "agony, and bloody sweat," till they could, if possible, wring from their helpless victims (the children of our heavenly Father) the despairing cry, "My God, my God—why hast thou forsaken me?" But times are changed; the world's progress will not now permit these sectarian feelings (which the present inherits from the past, and which man has not yet outgrown) to be carried into public and outward execution. Such despotic sentiments must now remain in the unhappy intellect which gave them birth, and there torture the mind that nourishes them. They who indulge such thoughts will find but little relief in merely giving them lip-utterance, and hearing them echoed by the ignorant—or, perhaps, lisped by their little ones, into whose hearts they are ingrafting curses instead of blessings, hate instead of love, stifling the harmony of their natures, and stringing their souls to discord—such from out of the mouth will pray to God, "Thy kingdom come," and then do all they can to prevent the

development and progress of that kingdom on the earth; they will set the lamb against the lion, and the lion against the lamb; they will not let them "lie down" in peace together.

But we should pity the unkind individual that *reviles, judges*, and *condemns*. Because within that misdirected and undeveloped mind there is a dungeon and a scaffold; there is darkness there—and death, for no man hath passed from death unto life unless he loves the brethren. And the victim in that prison, the executed there, is the *reviler* who reviles—the *judge* who judges—the *condemner* who condemns! for when the unhappy fanatic, the wretched victim of misdirected passion, would imprison, burn, hang, crucify—then, the *prison* is in his own soul, the *flames* consume his own bosom, his own life is *suffocated*, the *nails* pierce his own quivering nerves. These tortures go not forth from him to reach the pure in heart who only seek to see God—they come not where he treads, guided onward by the angel of the mind, through "paths of pleasantness" and "ways of peace"—for, should the sound of revilings fall upon his ear, it would only awaken pity in his heart; pity for the suffering and contracted soul from which it issues; for such are to be pitied—they have no heaven! But he who loves God most, and his "brother as himself," rejoices whilst he

pities those who "persecute and despitefully use" him; whilst grieving that they shut themselves out of heaven, he rejoices that their hell is not forever. It is the good man's delight to know that, if not in this sphere of life, the ignorant and uncharitable must, in the progression of time, in the world to come, *outgrow* their errors; and eventually that they, too, will walk in light with the angels!—I say *in time*—yes, for time is a portion of eternity, on this earth, and in all worlds; in this first sphere of existence, and in all the succeeding spheres of life.

He, out of whose dogmatic and sectarian mind proceeds condemnation; he who will not seek that he may find; he, though he knows it not, loses much of ineffable enjoyment in this present era of spiritual manifestations. To such, no voice, from heaven, speaks—such will only listen to sounds from the tombs of the past; by them the pleasant tone of the present, proclaiming the innumerable delights of the future, is unheard; but to the individual whose longings are after immortality—to him whose mind searches after the infinite and would penetrate the mysteries of Godliness—to the human spirit which lifts itself up to the divine—to such, the stupendous revealments of this era of the world disclose the blissful joys of a more universal angelic communication.

The enlightened investigator will distinguish between the spiritual and the human, to the end that heaven may not be accused of that which originates on the earth; but the ignorant and superstitious, the slave and victim of erroneous education, will hasten to proclaim all new developments to be "devilish"—"vile"—"blasphemous." Such a spirit in christendom, which thus continues to denounce and not investigate, is none other than that which moved the Jews to accuse Jesus of "casting out devils through the prince of the devils." Yea, the same inquisitorial spirit is still alive; not yet are its revilings hushed; and those, out of whose misdirected minds these insults come, will even now, in our age, as the same class did ages ago, meet an angel in their path, and say to him—"thou hast a devil;" but now, as then, "they know not what they do;" and now, as then, the angel voice exclaims, "Father, forgive them!" The pure and truthful spirit gently answers its accuser, "I have not a devil, but I honor my Father, and ye do dishonor me." How mild are these accents! Here no combativeness is aroused; for this response is truly from heaven, let it fall from what lips it may; other language than this, God's messengers do not use. If, therefore, a different expression come through the sounds to us, or reach our minds in any other way, then we may be sure that human misdirection and mis-

understanding mingle with what we hear. But when we see that, by these revealments, the unhappy atheist has been brought to a belief in God and immortality—the wretched unbeliever becomes a blessed believer; when we behold the "broken heart bound up"—"the bruised reed" tenderly cared for—the bereaved mourner rejoicing for the "lost which is found"—the erring turning from their misdirected ways—the heart, from which once issued bitterness, giving forth sweetness, and overflowing with love instead of hate; when we see the once morally-deformed outgrowing their infirmities, and gradually becoming more and more like unto the angels—and when we also behold that "the blind see," the "lame walk," and "the deaf hear"—then, let us not say of that, by which these things come, "*it is evil;* let us not say, of those through whom these blessings flow, from God, to us, "they have Beelzebub, and by the prince of the devils they cast out devils"—nay, but rather let us acknowledge that by the spirit of Truth it is done, and that by it, "God's kingdom" may be unfolded on earth.

Those moralists and theologians who think that *all* the startling and mysterious phenomena of this fertile century are alone referable to the machinations and caprices of evil-disposed persons in this world, whose volition and other mental faculties are overpowered or

disturbed, in their natural operations, by the systematic interposition of invisible evil beings of superior power, should dispassionately consider the *goodness* and moral strength of these simple aphorisms and admonitions. The medium, Miss ——, through whom they came, sustains a character for truth and integrity above impeachment. The following emanated from a very dear brother, now in the spirit-land, to his brother on the earth. It was imparted in the manner heretofore described, namely, by electrical action upon the nervous system of the medium, from which she derives her impressions.

"*Attend to spiritual direction, brother dear, understand,—so that truth and knowledge shall be sensibly, sincerely, and joyfully experienced by you. Joy and peace will always restore tranquillity. Seek wisdom to guide you, and all will be well, my brother. Always do what is right, and you will be happy. Be cautious**—be wise†—and kind.‡ Spirits will watch over you! As you are susceptible to improvement, so far will spiritual truth be appreciated and loved by you.*"

The candid reader cannot but be intellectually inter-

* "Caution is the armor to defend us against imposition and the aggressions of unrighteousness."—*Anon.*

† "A wise man is strong; yea, a man of knowledge increaseth strength."—*Primitive History.*

‡ "Be ye kind one to another, tender-hearted."—*Ibid.*

ested and morally improved by these sweet emanations from the spirit-land. They are gentle and affectionate, clear and positive, penetrative and exalting. They come to us like the whisperings of an invisible Divinity —sacred breathings of angelic intelligence. They momentarily encourage us to reconstruct the internal mechanism, to properly arrange the secret springs, to harmonize the controlling interests, of human society, to the end that temporal and eternal things may be so conjoined as to yield only joys unspeakable and moral rest. They teach sweet charity, and bid the mind look up to where—

> "High on yon scroll, inscribed o'er Nature's shrine,
> Live in bright characters the words divine:
> 'IN LIFE'S DISAST'ROUS SCENES TO OTHERS DO
> WHAT YOU WOULD WISH BY OTHERS DONE TO YOU!"
> —Winds! wide o'er the earth the sacred Law convey,
> Ye nations hear it! and ye Kings obey!"

The following passage emanated indirectly (that is, by informing another spirit what to impart) from a high inhabitant of the superior sphere. It is addressed to one on the earth whose chief desire is the elevation of the down-trodden—the emancipation of the enslaved. It utters the great truth that *all* bondage is wrong. Therefore, to those who are laboring in the uncultivated fields of humanity, where the poisonous weeds of slav-

ery grow, and where the deadly vipers of ignorance, cruelty, and misery crawl—to such minds, the following communication will sound like a voice from heaven:

"DEAR BROTHER: *A love of Justice, Truth, and Deity, saves a world from Sorrow, Trouble, Superstition, and Slavery,—and Wisdom, unfolded, shall save souls. Good spirits below, are always attended with spiritual influences from above; and spirits of the second sphere are ever looking on to take a view of scenes surrounding the earth's inhabitants. Joyful truths are unfolded through a medium so true and pure; and scenes delightful are just beginning to be appreciated. Joy and peace be with you, brother dear; joyful spirits are ever near you!*"

It will be perceived that the ruling love among angelic beings, is the love of TRUTH! * The *medium* is particularly and frequently visited by a female spirit who has resided in the spirit-land about twenty years, and who, therefore, has become highly learned in the

* "God is a spirit; and they that worship him *must* worship him in spirit and in TRUTH."—*Primitive History.* The human embodiment of *Love* and *Justice*, which form the CHRIST-PRINCIPLE, is in the Primitive History very impressively called "the way, the TRUTH, and the life"—a principle which, when faithfully followed, is certain to lead the human mind to the DEITY—or, the great fountain of everlasting and infinite things.

great truths which pertain to human progression and happiness. The following is from this spirit to a lady whose mind has been for considerable time agitated by conflicts between the impressions of her religious education and the dictates of her reason and conscience :

"CAROLINE :— *Willing minds will find that every desire will be readily understood by spirits. Seek always to be so sensitive to spiritual influences as to see truth ; and soon spirits will manifest themselves to you. Keep always wisdom before your mind ; seek truth, so as to see its heavenly beauties, and you will be happy.*

"*Seek to know truth for truth's sake, so that every spiritual manifestation, seen and sanctified, will conduce to your progression ; so that love will triumph over every other desire.*

"*Spirits are seeking to have you keep spiritual harmony and feel love to* ALL *mankind ; so that you always can appreciate truth and justice—and experience salvation from* ALL *superstition and bigotry, and slavery of* ALL *kinds !*

"*Spirits are ever near you, dear friend, to protect you from all harm ! Love spiritual truths, and you will be free indeed ! Keep truth always before your mind, with wisdom to guide you, and you shall not want for any good thing !*"

Concerning voices from the spirit-land, timid minds are frequently heard to say, in substance, "Reason is carnal—the Bible is silent upon spiritual intercourse, and it is manifestly striving to be wise above what is written, to hearken unto and investigate these things." A mind of this class, Miss —— was one day impressed to visit. The following is a communication whereby the "medium" received direction to visit a lady in Hartford, from a spirit (that lady's sister) in the Summerland. It was received February 3d, 1851; and I think the reader will be edified by appropriating it to himself.

"*E——, call at A——'s to-day; but be cautious what you say to her. She is not prepared for all—she must know these things by degrees. Milk for babes, and meat for those who are able to digest it. There are many who think they are strong, but who are very weak. E——, do good to-day, as you are able. Think of the spirits—they are ever near you, —fear not, nor be discouraged.*"

The sorrow-stricken, the unjustly afflicted, the troubled and disconsolate, should breathe in the following communication addressed to the "medium," for Mrs. ——, from her grandfather, who has been some forty years in the spirit-land. It was imparted February, 4th, 1851.

"*Tell dear C—— I am ever near her—that I have watched over her from infancy; have protected her many times, though she knew it not. Tell her there are many truths she has yet to learn—beautiful truths, far surpassing human conception! They spring from a never-failing fountain, and whoever will, may drink and thirst not. Happy indeed are they whom the Truth makes free! Tell her to do good and be happy, and to let not the cares of earth prevent progression.*"

To the "medium," from a beautifully intelligent spirit, formerly a physician in H———:

"*E——, will you attend to a monitor who speaks to you in accents of Love? Be ever ready to do good to all; let your mind be ever awake to receive impressions, and spirits will speak to you in Love and Wisdom. They are ever ready to instruct the willing mind, and to teach All how to be happy and progress. Every truthful mind loves truth wherever it is found.*" *

The reader is now supplied with accurate representations of those emanations of truth and affection which are ever certain to proceed from the inhabitants of the second sphere of existence, whenever they find *mediums*

* The commandments of Truth are high and imperious; and her true disciples never hesitate to follow wheresoever she leads. Any theory, hypothesis, philosophy, sect, creed, or institution that fears investigation, openly manifests its own error.

that are good and truthful. Miss —— was one day reflecting upon the ignorance and scepticism among men, also concerning the final triumph of truth, and in a few minutes she received the following communication from her aunt, who is one of her particular guardian spirits:

"*E——, you need not worry about the future—be quiet, be gentle, be truth-loving, and spirits will protect you. Love the Truth, and the Truth will make you free, —free from all error—free from shame—free from all oppression! Be not too anxious, for Truth is all-conquering in its influence; it will conquer pride, and ambition, and all evil affections.*

"*O, how lovely is Love! O, how truthful is Truth! E——, drink deep from the fountain of Truth!*"

It is a thing greatly to be desired that the *harmonial circles* develop truthful and impressible mediums. If those meetings are conducted with a proper dignity, it is almost certain that phenomena, similar to the foregoing, will be the result. To this end, and also for mutual improvement and mental harmonization, should they congregate who unite to form circles according to the directions above specified. Let these *re-unions* be particularly sought by those who would learn of the fact of immortality. This is, I repeat, the great lesson the angels come now to teach. Let those who have

hitherto looked upon death as a dark abyss—as the termination of personal identification—come and behold the beautiful light which now illumines those, once to the human mind, impenetrable depths. Let them come who love life, and let them no more grieve when the years of earth fly past them; let them no more be saddened when they are gone; let them not cling to those years, as the drowning mariner grasps at a board, because they are life to us, and life is to be cherished. Let them not fear to loose that grasp, lest, as the planks escape them, they sink into an ocean whose depths are unknown, the mysteries of whose unfathomable darkness are unrevealed, and where all their capabilities of loving and being happy, may, for aught they know, be everlastingly buried. O, let them who ride upon this sea of terrors, let them come now and behold that the seemingly dark waters are but overshadowed by the clouds of ignorance, and those dispersed—the bright sun of heaven shines upon that ocean, revealing its depths, and the soul can look far, far into eternity, and behold that—*there is no death!* The convinced soul no longer seeks to grasp the planks that float by. No! Welcome, thrice welcome those depths—*there is light there*, and years, eternal years, are but the moments of Eternity. By this increasing light the human mind gazes deeper and deeper into the forever extending

future—into the innumerable abysses of the universe, and sees everywhere the glowing gems of truth; nor do the boundless riches which it contemplates cause it to reject one, even the least, of those which it once gathered from off the surface of the darkened waters. Nay, for they too were jewels which rose from out of that ocean's depths—and they are imperishable! Nothing of all God's treasures can be lost! Therefore, fear not that a single *truth* shall ever be cast away, or that aught which is the Father's can ever be destroyed. In the impressive language of David, the Bible bard, I would say unto the reader—"from everlasting to everlasting thou art" a child of God.

THE RESURRECTION OF THE DEAD.

UNDER this head I will first proceed to consider how the spirits visit us. The question is, in what way do the departed come among us, even to stand in our midst at the circles? There are two methods by which they accomplish this. First, by their placing themselves into electrical relations with the members of the circle from a distance; second, by their actual entrance into the room where the circle is in session. But they come in at the open door. They cannot pass through walls, or hard, solid substances, any more than we can; for they are organized as we are, and must necessarily submit to the principles of nature which govern matter and mind in all the vast realms of universal being. And here I am impressed to be clearly explicit, upon this point, in speaking to those who have erroneously entertained the supposition that spirits can go instantly anywhere and through anything, "like THOUGHT," as they express it. This mistaken idea grows out of the wrong impression, which I have already alluded to, that spirit is immaterial. Neither is Thought the voyager it is imputed to

be by those who do not metaphysically and deliberately examine, and study, as far as mind can investigate itself, the wonders and workings of their own interior principle. The discriminating metaphysician knows, that, because we can *think* of things, situated a world wide apart in a moment of time, it does not follow, as a consequence, that our *thoughts travel* over that intervening space. It is true, we can think of a vast number of localities separated by millions of miles, and can permit our thoughts (so to speak) to *fly* from one side of the universe to the other in the brief period of thirty seconds. But it is not proper here to use the word *fly* in the sense which expresses the flight of the bird over space, or the travelling of the quick lightning which penetrates the intervening distances. The bird and the lightning fly, but we simply *think concerning* those localities, a knowledge of the existence of which has been, in some manner, impressed upon our memory. Our thoughts, therefore, only traverse, in fact, the various storehouses of our memory, contemplating the various possessions there, and passing rapidly from one point to another in that *demesne*. They go not thence into the outer world to traverse space, but are confined to the *interior* departments of the mind, where are distinctly written or daguerreotyped the different localities and the particular events which we have experienced,

read in books, or heard tell of with interest. Now it is upon the false supposition that *Thought* travels from place to place, and through all intervening substances, that the mind, reasoning thence analogically, comes to the untenable conclusion that *Spirits* travel upon identical principles. But since the basis of this analogy is erroneous, the conclusions derived therefrom must be erroneous also; hence we should seek other methods of ascertaining the truth on this very important and highly metaphysical subject.

We should turn to the principles of nature for instruction; they teach us that a spirit cannot pass through walls, because it is, itself, an organization of *substantial* elements. Many individuals think that a spirit (supposing it to be but a disembodied essence) can penetrate and pass through hard substances, as the sun sends down to earth its rays of light through windows into a room, or as atmospheric electricity darts from mount to mount through space. But these processes will not subserve the purpose of a basis upon which to analogically infer that so it is with spirit. The case is widely different. Spirit is not a *mere* element, like light or electricity; but it is a *combination of elements and principles*, beautifully and organically constructed. If a spirit should be forced through a wall, the consequence in such a case (which case I am im-

pressed could never occur) would be a disorganization of the elements which compose that spirit, but these elements would immediately reorganize, just as a body of water separates in passing through a net, but unites again on the opposite side. Where the interstices in a solid substance are not sufficiently large to admit the refined and elastic organism of the spirit, there it cannot pass without experiencing the physical consequences of disorganization. Hence those laws which govern man's physical being and movements in this sphere of existence, are equally applicable to the organism and movements of spirits in spheres superior. It is not an easy thing for the human mind to comprehend the spiritual organization; but there are very numerous *external* and sensuous evidences of its substantiality and materiality. As one illustration of this proposition, I refer the reader to the following extract from the *Medical Journal*, which says: "It has been observed, that persons who have lost a limb, or a part of one, are at times very much troubled with an intolerable *itching*, or sometimes *pain*, in the fingers or toes of the extremity which is lost. A case of this kind lately presented itself to us for advice, which, being a little out of the common course, we have thought proper to give to our readers. A young man had his hand amputated just above the wrist, on account of having it shattered by the bursting

of a gun. This happened some two years since, and the deficiency is supplied by a wooden hand. At times, he tells us that he has the most intolerable *itching between these wooden fingers*, in fact insupportable, and, to use his own words, he would give a hundred dollars for the chance to give them a scratching. At other times, he has much pain where the fingers *should be*, and he can only obtain relief *by altering their position.* When free from the pain or itching, he can discover no difference between that hand and the sound one. He can will the fingers of the lost hand to act, and they seem to obey. At times, the *ends* of the fingers are quite numb and cold; being partly flexed, he feels that he has not the power to extend them. There are other phenomena connected with this case, which, with those we have given, would be very difficult to account for on physiological principles." Here it is seen that the *elements* of the spiritual organism are not destroyed by accidents, but continue in their proper places and conditions. In the foregoing case, the individual feels the *elements* of his spiritual hand *permeating* the *wooden fingers*, and quite as distinctly too as when those elements were clothed with the *natural* hand. It is well to remember that the spiritual form does not organize until *all* the elements have *emanated* from the natural body. These invisible principles cannot be destroyed by accidents or otherwise,

because they are essentially living, and are distinctly visible *to the spiritual senses*—to the eyes of the immortal mind; but they do not, as before said, take upon themselves their indestructible body—do not organize into the spiritual form—until they all escape the confines of the earthly temple.

The inquirer now naturally asks: "If spirits cannot (at will) pass through walls, rocks, and other solid substances, how can one extricate itself from the depths of an avalanche where it has been buried—how shall it escape from that mountain of earth and stones?" To this question I am impressed to answer, that when a human being is overwhelmed by such a catastrophe—is thus fearfully buried, thus crushed to death, as it is termed—the spirit escapes the body and the mass of materials by passing, in the form of elements, according to the law of gravitation, to a position *above* the earth, where the reorganization of those elements can, without obstruction, easily take place. This organism is the *final* formation, the spiritual body which is incorruptible. The spirit, considered as a *structure*, could not pass from its position under the earth to a superior position above the earth; but, whilst *a suspension of consciousness* accompanies the process and phenomena of a dissolution of the ties existing between the soul and the body, the elements of the former (the soul) ascend

through the mass of earth and rock, and ultimate themselves in the spiritual and final organization, which is both indestructible and eternally progressive. In order to furnish an illustration of the principle upon which the human spirit makes its escape from beneath the avalanche or from any similar obstacle, and thus accomplishes its own emancipation, I will here relate an interesting instance which occurred a few years since.

One morning, as I was walking through a suburban portion of the beautiful village of Poughkeepsie, I observed a number of men at a little distance engaged, as I supposed, in digging a well. A field separated me from them, and I halted, unconscious of any particular motive for so doing, and leaning against the fence, watched the men as they worked the windlass in raising water and mud from the excavation, which was already very deep. Immediately, I noticed that the workmen were suddenly thrown into great commotion as by some unexpected accident. On seeing their rapid and anxious movements, I hurried across the field, and ascertained the cause of their distress. A poor Irish laborer was buried beneath the stones and clay, which had that moment caved into the well! This intelligence intensified my sympathies to a high degree. The condition of the unfortunate man was, to the natural senses, too horrible to contemplate; and this excitement, combined with

the *desire* to ascertain the sufferer's position, constituted a powerful magnetizer to whose influence I readily yielded, and passed directly into the superior condition. And, as solid substances *cannot* retard the penetration of the spiritual perceptions (see "Great Harmonia," vol. i. p. 381), I directed them upon the man in the well. He was beyond all pain and distress. The heavy load of material had crushed his natural body, and he was dead! This event took place several months previous to my general investigations into the principles of Nature; and hence this question, at that time, arose in my mind, "How can the human spirit escape from such a condition?" With novel sensations I watched the process before me. First, I observed, with regard to the buried man, an entire *suspension of his consciousness*—a *fusion*, so to speak, of *all* the elements and ethereal constituents of his spiritual constitution—like many substances melted into one bright fluid, having neither form nor sensibility. The brain of the dead man was surcharged with this brilliant liquid, which seemed also partially to permeate the lower extremities. Immediately, however, this glowing, luminous, most refined kind of fluidity began *ascending*, from the brain, *through the solid substances above it*, still passing upward between the workmen (who were laboring to extricate their companion) into the atmosphere some *six feet above* the heads of the

men. Here the spiritual elements ceased to ascend. And I now directed my observations to this point, where a space of about *three feet* in diameter became rapidly more and more brilliant. And this spot of dazzling light seemed to *pulsate* with an indwelling animation. It appeared like a *great heart*, composed of thinking elements. A soft, mellow halo continued to accumulate around it, still emanating from the body in the well; and thus this seeming heart was provided with a kind of ethereal *pericardium*, or covering, which was very beautiful and physiological. Now this sublime process was going on while the workmen were putting forth every possible exertion to rescue their fellow-laborer from his awful position. They were not aware of the (to them) invisible operations of those very elements of animation and intelligence, which only forty minutes before had made the now buried man a thinking, working being in their midst. That same essence was now ascending between them and above them, and they knew it not. But I saw it all! Had they rescued that being, ere it had escaped the natural body, how different would have been its resurrection! They could not behold this glorious ascension. But while they lovingly and anxiously continued their exertions to save him, I still watched with calm delight that palpitating, living combination of elements in the air; and very soon I discovered, in

the *centre* of the pulsating mass, so redolent with life, as it was, the distinct outlines of a symmetrically constructed head. A beautiful progression was visible throughout the whole phenomenon. Particle sought particle, atom sought atom, element sought element, principle sought principle,* in accordance with the principles of Association, progression, and development; and the whole process of organization went on with that *silent order* and *undeviating precision* which characterize the growth of trees and the development of flowers! In due order of progression I saw developed (as I have already described in another instance; see "Great Harmonia," vol.

* Let those to whom this beautiful process appears incredible, because they cannot, with the natural eyes, behold it—let them consider how the natural body is formed—how, in the mother's womb, atom seeks atom, particle seeks particle, and principle seeks principle, associating themselves by the laws of assimilation and development, and forming the spirit's first habitation, the infant temple of the soul; and then consider how, in like manner, the finer elements of a more glorious body, the etherealized materials of a holier temple, may assemble themselves together and unite in a purer and more beautiful form.

The grosser particles of the natural body are *months* in uniting, while the refined atoms of the spiritual body organize in as many *hours*, or in even a less time. But not more wonderful is the birth of the heavenly body, than is the birth of the earthly body—though so infinitely more sublime is that of the spiritual than that of the natural—I would that all might *once* behold this second birth, so that all might live in joyful anticipation of the change. I would have no mind *fear* death, but rather unrighteousness; for no one is exempt from the painful consequences of wrong actions which violate the operations of Nature's Laws.

i. p. 170) the perfect development of the head, body, limbs, etc., of the new and indestructible organization into which the spiritual elements of that laborer ultimated themselves; and I beheld a form finely wrought—a body beautifully, organically, and symmetrically constructed—adapted to that glorious land where divine love and wisdom environ the soul forever.

The whole process of this interesting phenomenon occupied about three hours. At the end of that time the spirit was completely liberated from the "dominion of the flesh," by a sudden separation of that thread of vital electricity which I have elsewhere compared to the umbilical cord of the natural birth, which gradually more attenuated thread of glittering light, reaching from the body in the depths of the well, until that moment connected the material and the ultimate organisms together. This thread parted, and the spirit was born! His consciousness was now restored—but what an emancipation! The toiling slave was free! The world-neglected, the down-trodden workman—the poor, despised, but honest Irishman—now, from where he stood, a glorified form, looked down and beheld his former companions still laboring to rescue what, by this time, they felt could be only a dead body. His spiritual perceptions, gazing still deeper, readily pierced to where lay the crushed remains. But the torn and bleeding

body, and the old suit of tattered clothes, were alike objects of indifference to him. He had put off both, never again to resume them! He could speak no farewell word to his friends through their dull sense of material hearing, and he readily perceived and comprehended that he was *invisible* to their gross natural sight; so, turning from them with an interior and *calm* joy, he submitted himself to the *attractions* which were sent down to him from the Summerland, and immediately passed on, away from the earth! *

* Necrologically considered, the ascension or resurrection of man's immortal soul from the earth, into the immeasurable second sphere of spiritual existence—a sphere which is a vast degree superior to the *present* life in refinement, in beauty, in harmony, and perfection—is a natural, beautiful, and wonderful phenomenon. Inasmuch as the human spiritual organization is naturally and inevitably immortal, and inasmuch as it is a combination, like the corporeal or present body, of substantial elements and principles, it is therefore very philosophical and logically legitimate to conclude that the spirit of man must be *acted* upon, to a certain extent, by the laws which control solids and fluids—by the principles of Nature. The law of gravitation or association has a slight yet perceptible action upon the ascending spirit, just as steam is, by this law, made or compelled to gravitate above the earth into the atmosphere. James Victor Wilson designed to be understood thus when he said, in describing his passage from earth, "We passed from the earth-sphere through the opening at one of the poles." Owing to the *centrifugal* movement or tendency of our earth, which imparts to both *water* and *atmosphere* an impetus to fly from the centre to the extreme periphery of the orbit in which it (the earth) revolves, the height and density of the air must necessarily be greater *in the direction of its diurnal and annual revolutions* than at the poles. In other words, the atmosphere, for the above

The exceeding beauty of this transfiguration evidenced the soul of a good man—one, in whom the moral virtues had grown almost up to the stature of a pure spirit. Truth, Justice, Love, Purity of heart and action, such are the imperishable adornments of the immortal being. But in this life, these rich possessions are too often shrouded by poverty; the world sees them not beneath the torn garb of the laborer, whom circumstances chain, as it were, to the oar—his existence being one continual pull against the tide of adversity. In the present structure of society, no time is given him for outward display wherewith to dazzle the world, nor for the proper rest of his body and cultivation of his mind; but there is an inward accumulation of patience, of gentleness, of love, which, though silent and hidden, is ever brightening more and more for future glory! I beheld this transformation, and I was happy. On this impressive occasion, I learned that, should the material body be dissolved with disease, or crushed by any catastrophe or accident whatever, the *individuality* of the

obvious reasons, is very much more rare, penetrable, or pervious to light bodies, at the *sides* or *poles* of the earth, than it is in the direction of its motions. And spirits frequently, though not invariably, glide into the great current of magnetism tending southward (see "Great Harmonia," p. 92), and are conducted, with inexpressible ease and pleasure, upon its flowing surface through the "opening," or thin, penetrable atmosphere, at "one of the polos." This is in accordance with the principles of physical gravitation.

spirit is not deformed, nor in the least degree obscured. Because the various elements which compose the spiritual organization, can easily and readily *penetrate* and *ascend* through all, even adamantine, substances to a position above every conceivable material obstruction, where, unmolested and unimpeded, the soul naturally and spontaneously takes upon itself its final and incorruptible form—a form, at first, more or less beautiful, brighter or darker, according to the individual's development and growth in goodness previous to his departure from the earth. And though the form then assumed is indestructible, and shall change no more forever, it may nevertheless, and will, become brighter, lovelier, more glorious, more inconceivably sublime, in proportion to its advancement in love, its progression in wisdom, its ascension from sphere to sphere!

Continuing to contemplate the subject of a spirit's escape from the natural body, I will now proceed to answer a query frequently addressed to me. "Suppose," says the inquirer, "a living man should be put into an air-tight box which shall be hermetically sealed, and that box be placed within a *glass* case as tightly closed. How, under these circumstances, could the spirit of that man escape?" Before replying to this question, I am impressed to conduct the reader's thoughts to the observation of a class of interesting

effects and phenomena in external nature. It is a familiar fact that a magnet will influence the mariner's compass through any substance whatever. Let the compass be placed in a glass case hermetically sealed, or in any confined box into which neither air nor light can enter, and yet the magnet will, when moved on the external of the case, turn the needle in any direction. This natural fact seems like enchantment, for we can see the effect but not the cause. It is also well known to miners that in the region of a rich iron mine, the magnetic needle will attract, *through the most confined glass case*, a great many atoms of iron, resembling (color excepted) the fine frost which coats the tendrils of plants in winter. In these facts we have a foundation upon which to rest a beautiful analogy. It is magnetism and electricity which pass from the magnet through the intervening substances, and produce the effects upon the needle, which we behold. And so the elements of the spirit, which are far more attenuated and refined than electricity or magnetism, can readily pass *through* and *above* any *hermetically* sealed box, and ultimate themselves into a firm and unchangeable organization—the spiritual body—and thus leave the earthly form destitute of life and animation. Nay, you cannot confine the spirit of man! It will rise triumphantly superior to all earthly barriers and imperfections, and will

manifest its powers of vigor, of expansion and sublimity, throughout all spheres. Let death come to the slave, and he bursts his chains! It releases the prisoner; it sets free the condemned, for the soul knows no destroyer!

This question—"How can the spirit of a man escape its earthly confinement?"—is one of much weight to the student of Nature. But to the mind of him who has never examined into the foundation of his faith concerning the nature of spirit and the principles of immortality, this query may seem irreligious and unnecessary. Such a person has set bounds to his knowledge. Therefore, I speak now in reply to the bold investigator, to the manly seeker after wisdom, to the immortal soul whose deep searchings would penetrate the mysteries of godliness, to the end that his spirit may draw nigher unto the Father, and drink in the inspirations of his unutterable greatness.

I have been frequently questioned as to the supposed dead being buried alive, and have been asked, "In what way the spirit in a vault escaping from its natural body and organizing therein, would pass out of that dark prison-house?" And again, "How, if put under ground, the spirit would escape the precincts of the grave?" To this last inquiry I have replied in describing the emancipation of the man from the well.

Generally speaking, the spiritual elements escape alike the grave and the vaulted tomb, or the dungeon (when one dies imprisoned), *previous* to organizing. But should the living particles *unite* and form *within* the earthly body's burial-place, it is because there are means of escape at hand. I will relate an incident in illustration of this fact:

By the guiding influence and promptings of some guardian spirit, I was once impressed to visit a particular cemetery in the State of New York, and to watch there one of Nature's interesting processes. That I was then, and often, thus favored, I have learned, was not for my own individual benefit alone; but it was also for the future happiness of the many, that my impressible and susceptible state was taken advantage of, as it were, by messengers from higher spheres, whereby to teach me, and others who sought to know of these things, and whose present material organisms did not admit of their immediately receiving a more direct instruction. From this digression I proceed to represent the lesson which, so to express myself, I joyfully learned from the "mouth of the sepulchre," which never speaks to me of gloom; for the cemetery is to me one of earth's brightest places, and every grave is a vestibule of the spirit-land. Not knowing why, at that time, I was particularly attracted to this my favorite

resort and place of meditation, I resolved to continue in mind perfectly passive; and allowed myself to be conducted, by the unseen but controlling influence, to the vicinity of a large *vault*, in which the *supposed* dead body of a young man had been deposited only the day before.

It was a beautiful September afternoon, and, I think, about four o'clock in the day. A sacred stillness and serene tranquillity pervaded this hallowed spot of heavenly portals, and everything seemingly conspired to add external charms to the spiritual scene which I was led there to contemplate. Immediately on my arrival at the tomb I experienced the sweet, familiar, and benign magnetic influence of my guardian spirit,* steal over my nervous system; and in a few seconds I passed thoroughly into the Superior Condition. My spiritual senses being now opened and directed within the vault, I perceived there the living spirit among the dead bodies. It was not a mere corpse which had been the day before conveyed to the tomb; but it was a body from which the spirit had not yet departed. The spirit had, subsequently to the interment of the body, escaped the material temple by penetrating the boards which confined it; but the spirit had organized within

* See a small work by the author, entitled, "The Philosophy of Special Providence," p. 19 *et seq.*

the somewhat spacious vault. Yes, there, within that tomb, beside the coffin wherein lay the *grosser form* he had worn only twenty-four hours previous,—there I beheld the liberated spirit, calmly standing in all the majesty of immortal beauty. I was made to perceive that he was but just prepared to quit the earth-sphere; and it was that I might witness *this* interesting departure that my guiding spirit had brought me thither. I was now to be shown the illustration of a principle which runs deep in pneumatological science.

It was very natural, under the circumstances, for my mind to spontaneously inquire, "How now will that glorious being escape from his material confinement?" This question was involuntary, because I had previously learned that the spiritual form could not pass through solid walls and iron doors; and, therefore, the fact that the spirit before me was indestructibly organized *within* the tomb was, I concluded, a sufficient inferential evidence that some other method of escape would be soon adopted. He stood, for a few moments, upright and unmoved by any disquietude. Presently the newly awakened intellect began to examine the surrounding conditions, and to realize its new existence. There was nothing of death in this scene; it was all life and intelligence! As soon as the spirit realized the "new birth" which he had but just experienced, and when he

had ascertained something of the higher sympathies and attractive destinies which were waiting for him in the spirit-land, then he calmly and affectionately exercised his penetrative vision upon the earthly scenes and friends he had so recently left. No walls could obstruct the passage of his vision; and I, being at the time in a similar condition (for the "spiritual state" is a partial emancipation from the body), could follow his perceptions, and at the same time could maintain a conscious sympathy with the thoughts and emotions of his mind. He had been in this life a clergyman of the Baptist denomination. I followed his sympathies to the homes of those he loved; and it gave me great joy to behold that, although he left many ardent friends and sweet associations on the earth, there was nothing to sadden his departure hence. There were loftier attractions descending into the deepest recesses of his nature from on high. He was drawn towards the spirit-land as the magnet attracts the needle, a principle of spiritual gravitation actuated his newly awakened being, and he soon realized that his *true position* was only to be found in the tranquil realms of a greater and a higher world. But he, as a personality, was still within the tomb!

Withdrawing now his perceptions from the habitations of his earthly friends, and obeying an impression

received from a guardian spirit near the cemetery, he at once placed his vision upon the *sexton* who was the individual last at the tomb on the previous day. The object of this I did not comprehend, until I, also, saw that the sexton was exceedingly anxious to find an implement (it was a shovel, I believe), which he had mislaid and very much required that afternoon. It seemed he had already spent much time in looking for the missing article; but, just as he was about to give up further search at that time, the spirit, in the tomb, sent an impression which darted like the lightning through all intervening substances, and, with a soft breathing like the evening zephyr, it passed over the sexton's moral faculties and quickened his memory. And I distinctly saw *his thought;* it read, "*Why, I really believe that I left my shovel in the Rev. Mr. ——'s vault, which I fastened up last evening—I'll go and see this minute.*" In pursuance of this impression, he proceeded immediately to the place, opened the vault, and as he entered it, the lovely and high-destined spirit glided forth, through the unclosed door, into the soft, still atmosphere which then pervaded the cemetery. He was now free from all material barriers; his thoughts and desires yielded an angelic passiveness and spontaneous obedience to the superior attractions which emanated from celestial realms; and

his spirit—that indestructible organization of perfected elements which, thus united, rendered him a harmonious and IMMORTAL BEING—passed away to that magnificent sphere which lies embosomed in the depths of immensity!

Oh, what an instructive and divinely impressive scene! And that message—so beautifully conveyed, so softly winged into that sexton's mind, not a thought rufiled thereby—how perfectly it illustrated to my understanding the power of one mind to *act upon* and *influence* another mind! How sweetly it revealed to me the truth that the freed spirit can approach earth's weary traveller—can find out the grief-stricken and exhausted pilgrim in this rudimental state of human existence, and drop a thought in his heart, which will revive and refresh his fainting soul; or else send down, even from some high heaven, an impression so divine, lovely, and energizing, as to illumine his future with a grand and undying joy!

The sexton doubtless believed that the *thought* of visiting the vault, in order to find his shovel, originated in his own mind; but *I saw that thought deposited*, or rather evolved, by the magnetic influence which was sent into his memory by the spirit. This is an impressive exemplification of the principles of psycho-

logical science, with which science many minds are already acquainted.

As soon as the liberated spirit had, together with his congenial companions, the beautiful immortals (four in number, who were calmly waiting for him over the vault), glided far, far away toward the second sphere, I inquired of my invisible guide and magnetizer, "How could that spirit have escaped from its confinement if the sexton had not been thus susceptible to impression, or in case he had not left his shovel at the tomb?" To this question he replied: "That, then, some one of the many relatives of the deceased could and would have been magnetically influenced to come to the vault that afternoon, with the intention to visit the dead, when the door would have been thus opened for the egress and final emancipation of the spirit." My guide further instructed me in substance as follows: in case neither sexton nor relatives could have been thus magnetically influenced to open the vault, then the *four guardian angels*, attending his (the young man's) spiritual emergement, would have foreseen the circumstances, and so acted upon the external atmosphere above the tomb as to have caused the spirit to organize itself in space.

The spiritual influence which pervaded my nervous system—and which had conducted me into the superior

condition, in which the spiritual senses are opened—was now naturally withdrawn, and, in a few moments, I was again in the outer world, restored to my ordinary state. The impression of what I had seen was indelibly impressed upon my mind, to be afterward recalled with all its original vividness; and my understanding of magnetic and psychological principles was much educated and enlarged by observation of the phenomena which attended the departure of that spirit from earth.

By the above-related circumstance, the questions concerning the passage of the *spirit-form* through hard substances are satisfactorily answered; the conclusions being:

First, that when individuals are buried in the ground, alive, then the elements which compose the spiritual organism do, after death in the grave, emanate through the intermediate or intervening substances, and organize the incorruptible, the unchangeable, the immortal body in the external atmosphere.

Secondly, that when a person dies within a room, within a dungeon, or a vault, and when the spiritual organization is constructed and elaborated therein, then the new-born being himself, or it may be the guar-*

* The above explains the passage found in "Great Harmonia," vol. i. p. 172.

dian-angel of that newly-awakened spirit (who is in attendance to guide him to his home above) will influence some highly impressible and very accessible individual, in the natural body, to open the door; thus rendering that person unconsciously instrumental in assisting the spirit to liberty.

I would particularly call the attention of my readers to the fact that persons are often buried alive; the dead are apt to be too soon hurried out of sight; the apparently deserted temple should be watched with care; for the living spirit may but have absented itself for a time. If the *umbilical cord* * of vital electricity be not severed, the soul may yet return to the natural body; because, in such an instance, *all the living elements* have not yet emanated therefrom, and the seeming dead are but in a state of catalepsy, which state may continue for many days. Such a transitional or transic condition may be considered as a threatened premature birth; but the spirit is only truly *born out of the natural body into the spiritual body*, when *all* the elements of the living principle are released. Then the soul no more returns to its earthly tenement; but completes its final emancipation from the corporeal organism by a powerful exercise of the will-power, which energetic act of volition severs the *cord*, and the liberated spirit

* See "Harmonia," vol. i. p. 196.

glides away. It sometimes occurs that this powerful effort on the part of the spirit to achieve its freedom from the corruptions of the flesh—this latest struggle into the new birth—is manifested in the material body, which is, by those strong efforts, made to move and to indicate apparently painful muscular action, even after it has been supposed that the last motion was over.

In continued pursuance of the investigation as to how spirits, passed into the higher life, revisit us here; and in further illustration of the method whereby they enter rooms, also to elucidate the fact that harmonial circles are, and will be, attended by delegates from the higher spheres; I will here introduce another instance from my memorabilia.

Some three years since, as I was about recovering from a severe illness, an impression came to me, clothed with all the positiveness which naturally emanates from the sphere of a mind conscious of the possession of knowledge and truth, that I must write upon the great problem of social evil, its cure, and how industry may be made attractive and remunerative to the toiling millions which people this globe. It was, however, a question yet unsettled, whether my communication should be more particularly addressed to the people themselves, or to the shepherds of the people, the clergy. Had this matter been determined by the impression, which I re-

ceived, that I should write upon the subject, I should have had no after query about it; but, as it was not thus decided for me, I could not resist the spontaneous and involuntary effort of my mind to decide the question for itself; and this thought was the burden of my deliberations, when I was made sweetly conscious of the princely presence of the lofty spirit of SOLON, the Athenian Lawgiver, in my room. He was accompanied thither by the, also, highly exalted spirit of PISISTRATES, his present friend and associate in the better life, though once, in this world, his strongest enemy.

In a few minutes I passed into that state of perfect abstraction—"the superior condition"—which separates my spirit from the influence of the physical body and world, and was soon in direct communication with the mind of Solon, the more progressed and enlightened of the two. My room was situated in the third story of the house; and, it being winter, the doors and windows were closed. It is naturally questioned, by those who now understand that spirits cannot pass through walls, "how, on that occasion, did Solon and Pisistrates penetrate to my apartment?" I will explain, as it was afterwards shown to me by them.

The two spirits arrived at the entrance of the dwelling at the precise moment when a gentleman was passing in. But as the gentleman closed the door rather too

quickly behind him to admit their passage, one of them impressed him to re-open it, and wait the approach of his little daughter, who was then engaged at play in the front yard. This he did immediately; but supposed, like the sexton above mentioned, that the impulse to do so originated within his own mind. As he advanced from the doorway, a few steps, to meet his child, the spirits glided past him into the hall, and thence without further obstruction up the two flights of stairs to the threshold of my apartment, the door of which was quite closed. They would, doubtless, have impressed me to open it for them, had I sufficiently recovered from my illness to have readily left my couch.

There was, however, in the house a young girl whose business it was to convey things to and from my room and attend to my wants; she was immediately mentally and magnetically impressed, by the positive and powerful will-power possessed by Solon, to leave the kitchen and come up to my room, to inquire if I was in need of anything. This injunction she forthwith obeyed, on the supposition that she was discharging the duty assigned her of attending to my wants. When she opened the door of my room, the spirits entered, and did not make me aware of their presence until the girl went out and descended the stairs. Now everything was still and tranquil, and a quiet holiness reigned there; my mind

drank in the beautiful instructions of Solon, and my spirit bowed to the wisdom of this high messenger. His, then, impartations of thought do not enlighten the present investigation; I do not, therefore, give them in this publication. I have related what occurred at that time, thus far, to illustrate the method which spirits frequently adopt whenever the desire to be present, *in propriâ personâ*, at the circles which form to receive spiritual communications through the medium of vibrations, or through illumination, at the bedside of the weary, the diseased, and the dying.

My own interior experience is rife with instances of special providence or interposition on the part of guardian spirits. They frequently approach me to impart that which instantly changes the train of thought in my mind, introducing new and unexpected ideas; and I not unfrequently have received, from these guardians, impressions which, when implicitly obeyed, have saved me from pain, illness, and accident. Indeed, twenty-four hours seldom go by without furnishing me with some beautiful illustration and philosophical exemplification of the magnetic power and the close guardianship of spirits. Nor are these interior happy experiences enjoyed by me alone; for there are numerous instances on record, showing the providential interposition of ministering angels, and declaring to us how frequently they

have produced *impressions* by influx of thought, whereby many persons have been saved from terrible accidents and disastrous misfortune. These impressions are sometimes termed presentiments, of which, misnamed spiritual interpositions, I am moved to introduce a few illustrations from the pen of an author who probably never designed them to elucidate and confirm our philosophy of spiritual intercourse.

First instance.—"I have heard of several cases of people hurrying home from a presentiment of fire; and Mr. M. Calderhood was once, when absent from home, seized with such an anxiety about his family, that, without being able in any way to account for it, he felt himself impelled to fly to them and remove them from the house they were inhabiting; one wing of which fell down immediately afterward. No notion of such a misfortune had ever before occurred to him, nor was there any reason whatever to expect it; the accident originating from some defect in the foundation."

Second instance.—"A circumstance exactly similar to this, is related by Stilling, of Professor Bohm, teacher of mathematics, at Marburg; who, being one evening in company, was suddenly seized with a conviction that he ought to go home. As, however, he was very comfortably taking tea, and had nothing to do at home, he resisted the admonition; but it returned with such force

that at length he was obliged to yield. On reaching his house, he found everything as he had left it; but he now felt himself urged to remove his bed from the corner in which it stood to another; but, as it had always stood there, he resisted this impulsion also. However, the resistance was vain; absurd as it seemed, he felt he must do it; so he summoned the maid, and with her aid drew the bed to the other side of the room; after which he felt quite at ease, and returned to spend the rest of the evening with his friends. At ten o'clock the party broke up, and he retired home, and went to bed and to sleep. In the middle of the night he was awakened by a loud crash, and on looking out he saw that a large beam had fallen, bringing part of the ceiling with it, and was lying exactly on the spot his bed had occupied."

Third instance.—"One of the most remarkable cases of presentiment I know, is that which occurred not very long since on board one of her Majesty's ships, when lying off Portsmouth. The officers being one day at the mess table, a young Lieutenant P. suddenly laid down his knife and fork, pushed away his plate, and turned extremely pale. He then rose from the table, covering his face with his hands, and retired from the room. The president of the mess, supposing him to be ill, sent one of the young men to inquire what was the matter.

At first Mr. P. was unwilling to speak; but on being pressed, he confessed that he had been seized with a sudden and irresistible impression that a brother he had then in India was dead. 'He died,' said he, 'on the 12th of August, at six o'clock: I am perfectly certain of it.' No arguments could overthrow this conviction, which, in due course of post, was verified to the letter. The young man had died at Cawnpore, at the precise period mentioned."

Here, also, I am impressed to quote another similar fact related as occurring in our own country; thousands such could be collected; but I select this as a

Fourth instance.—"Joseph Wilbur, a celebrated Quaker preacher, who lived at Trenton, Washington county, New York, ran to his barn in a great hurry, one day, about ten years since, to saddle his horse, saying that 'Thomas Searl, our neighbor, is fixing up a rope behind his barn to hang himself. I see the whole thing before me distinctly. Let me hurry, or I shall be too late.' Thus he dashed down the road to have an interview with his neighbor Searl, and just arrived as the unhappy man was about to jump from a crotch of the tree, with a noose about his neck. Joseph talked to the man, and saved him from certain death."

The phenomena of spiritual clairvoyance or mental illumination have also been more or less familiar to

well-organized and impressible minds in all ages of the world. The high enlightenment and prophetic power possessed by most of the Bible authors; and the serene, discriminating penetration of some philosophical intellects, into the profound mysteries of science and moral truth; are alone referable to that development and expansion of the internal senses, and to that quickening of the interior and intuitive faculties of the human soul, which constitutes the true *superior condition.* As independent testimony of the essential verity of these remarks, I quote an English authoress, Mrs. Crowe, who has very carefully detailed many interesting instances of unequivocal clairvoyance. The dissimilar spiritual appearances presented to different persons, while they are experiencing the various degrees of enjoyment and comprehension which result from spiritual perception, are owing to the different degrees of the advancement of their minds; also to the state or degree of the freedom of their spirits from their bodies, by which they are sometimes, by a very partial emancipation, only in a transitional state; when the *same thing* presents a *different appearance* from what it does to one more liberated and fully in the *superior condition.* This is beautifully illustrated in the following:

First instance.—"The late Mr. John Holloway, of the Bank of England, brother to the engraver of that

name, related of himself that being one night in bed with his wife and unable to sleep, he had fixed his eyes and thoughts with uncommon intensity on a beautiful star that was shining in at the window, when he suddenly found his spirit released from his body and soaring into that bright sphere. But, suddenly seized with anxiety for the anguish of his wife, if she discovered his body apparently dead beside her, he returned, and re-entered it with *difficulty* (hence, perhaps, the violent convulsions with which some somnambules of the highest order are awakened). He described that returning, was returning to darkness; and that while the spirit was free, he was *alternately in the light or the dark, accordingly as his thoughts were with his wife or with the star.*"

Second instance.—"Plutarch relates that a certain man, called Thespesius, having fallen from a great height, was taken up apparently dead from the shock, although no external wound was to be discovered. On the third day after the accident, however, when they were about to bury him, he unexpectedly revived; and it was afterward observed, to the surprise of all who knew him, that, from being a vicious reprobate, he became one of the most virtuous of men. On being interrogated with respect to the cause of the change, he related that, during the period of his bodily insensi-

bility, it appeared to him that he was dead, and that he had been first plunged into the depths of an ocean, out of which, however, he soon emerged, and then, at one view, the whole of space was disclosed to him. Everything appeared in a different aspect, and the dimensions of the planetary bodies, and the intervals between them, were tremendous, while his spirit seemed to float in a sea of light, like a ship in calm waters. He said that the souls of the dead, on quitting the body, appeared like a bubble of light, out of which a human form was quickly evolved. That of these, some shot away at once in a direct line, with great rapidity, while others, on the contrary, seemed unable to find their due course, and continued to hover about, going hither and thither, till at length they also darted away in one direction or another. . . . .

"Thespesius was then informed by one of them, that he was not dead, but that he had been permitted to come there by a Divine decree, and that his soul, which was yet attached to his body, as by an anchor, would return to it again. Thespesius then observed that he was different to the dead by whom he was surrounded, and this observation seemed to restore him to his recollection. They were transparent, and environed by a radiance, but he seemed to trail after him a dark ray,

or line of shadow.* These spirits also presented very different aspects; some were entirely pervaded by a mild, clear radiance, like that of the full moon; through others, there appeared faint streaks, that diminished this splendor; while others, on the contrary, were distinguished by spots, or stripes of black, or of a dark color." †

Third instance.—"Dr. Passavent mentions a peasant boy who, after a short but painful illness, apparently died, his body being perfectly stiff. He, however, revived, complaining bitterly of being called back to life. He said he had been in a delightful place, and seen his deceased relations. There was a great exaltation of the faculties after this; and having been before rather stupid, he now, while his body lay stiff and immovable and his eyes closed, prayed and discoursed with eloquence. He continued in this state for seven weeks, but finally recovered."

Fourth instance.—"The case related by Lady Fanshawe, of her mother, is very remarkable, from the confirmation furnished by the event of her death. 'My mother, being sick of a fever,' says Lady Fanshawe, in her memoirs, 'her friends and servants

* See "Great Harmonia," vol. i. p. 168—description of the umbilical cord.

† See "Great Harmonia," vol. ii.—*a vision concerning the origin of evil.* Also, other volumes by the author.

thought her deceased, and she lay in that state for two days and a night; but Mr. Winslow, coming to comfort my father, went into my mother's room, and looking earnestly in her face, said, "She was so handsome, and looked so lovely, that he could not think her dead;" and, suddenly taking a lancet out of his pocket, he cut the sole of her foot, which bled. Upon this, he immediately caused her to be removed to the bed again, and to be rubbed, and such means used that she came to life, and, opening her eyes, saw two of her kinswomen standing by her (Lady Knollys and Lady Russell), both with great wide sleeves, as the fashion then was; and she said, "Did you not promise me fifteen years, and are you come again already?" which they, not understanding, bade her keep her spirits quiet in that great weakness wherein she was; but, some hours after, she desired my father and Dr. Howlesworth might be left alone with her, to whom she said, "I will acquaint you, that during my trance, I was in great grief, but in a place I could neither distinguish nor describe; but the sense of leaving my girl, who is dearer to me than all my children, remained a trouble upon my spirits. Suddenly I saw two by me, clothed in long white garments, and methought I fell down upon my face in the dust, and they asked me why I was so troubled in so great happiness. I replied, 'O let me have the same grant

that was given to Hezekiah, that I may live fifteen years, to see my daughter a woman!' to which they answered, 'It is done!' and then at that instant I awoke out of my trance!" And Dr. Howlesworth did affirm that the day she died made just fifteen years from that time.'"

It is proper to understand, that the influx of principles into the minds of certain individuals is a result of the peculiar constitution and development of such minds; and there is no direct and immediate influx of revelations from the Central Soul of the Universe, the Divine Mind, as is supposed and taught by theologians. Therefore, he whose mind is unfolded, or whose spiritual perceptions are extended to a higher sphere of knowledge, can comprehend more of the material and spiritual universe than ordinary minds can conceive of; because simply such a mind perceives and understands all that exists beneath his exalted sphere of investigation. Thus every mind sees, comprehends, and expresses truth in proportion to its degree of development, and on a plane with its intellectual and spiritual elevation. Hence, all *true inspiration* must be spontaneous; it must spring from the deep foundations of Nature, and seek an expression through the human soul and tongue, as the ten thousand rivulets, starting from the pregnant

side of stupendous mountains, converge and mingle in the distant valley, and form the mighty ocean. Every mind will see just that class of truths which his degree of spiritual exaltation will enable him to see; and nothing more. I perceive in the world very many contributions of truth, hundreds of tributaries of immortal principles flowing up from Nature's mighty depths through musicians, and mechanics, and artists, and scientific men, and chemists, and electricians, and philosophers, and poetic moralists, and theologians, and politicians, and through men of religious enlightenment and elevation, the inspirations and contributions of each tending toward a UNITY, which unity will ultimately form one grand system of social, philosophical, and theological REVELATIONS; thus becoming the Light, the Experience, and the concentrated and systematized INSPIRATION of the whole world!

A VOICE FROM THE SPIRIT-LAND.

BEFORE the discovery of America there were almost innumerable speculations concerning the existence, geography, extent, beauty, commercial advantages, wealth, magnificence, and inhabitants of the unknown Continent beyond the great waters, the restless Atlantic, whose limits had not then been ascertained. Plato allowed his intelligent love, for republicanism and the happiness of the people, to inspire his intuitive and conceptive powers, and he imagined a harbinger somewhere in the distant and undiscovered realms of this planet—a New Atlantis, where art, and science, and philosophy, and industry of all kinds, would be taught, justly remunerated, and cheerfully embraced by every inhabitant of that blessed country. Xolena, too, whose desultory meditations upon the glories of "An enchanted Isle," or upon "The Kingdom of the Gods," so closely resembled the prophetic contemplations of the Isaiah of the Primitive History as to have become affiliated or blended with the writings of the latter, and thus voted canonical, and whose biography and thoughts are there-

fore buried in the history of other persons,—this philosopher indulged his hopes that some new continent would ultimately be discovered, where righteousness could alone exist, where a generous, immaculate, philosophical King (whose genealogy could be only traced to the royal races of the skies), would rule the multitude and disseminate perpetual blessings and concord over his divine kingdom, and where a free commerce would be enjoyed between the gods of the firmament and the inhabitants of the Enchanted Isle! These were truthful prophecies. But of what? Surely the American continent has been discovered and populated. Its gigantic mountains, its rolling valleys, its charming lakes and rivers, its rich soil, its wide-extending prairies, its commercial advantages, its geological wonders—all have been sought and found; but where is the "New Atlantis"?—where the "Enchanted Isle"?—where the "Promised Land"?—where the "Kingdom of the Gods"?—WHERE? Listen! Echo responds, "Here!" But whence proceeds that silver sound? Whence that deep, rich, joyous voice? Lo! it is a voice from the Spirit-Land,—the revelations of one who has surveyed the country beyond the grave!

Let us henceforth cease our imaginary speculations with reference to the appearance of the home of the soul; let us hurl to the ground all fragmentary and

false analogical reasonings concerning the condition of the inhabitants of the spheres—reasonings which compel us in our conclusions to locate a *perfect* hell here, a *partial* hell there, a *moderate* heaven on the left, and a *complete* heaven on the right! Yea, let us be still; let us listen, with our understandings open, to the revealments of him who has sought, and found, and returned with fruit from the promised land—the kingdom of the righteous!

My readers remember, I presume, the interesting spiritual communication which I received from the pure and highly enlightened spirit of James Victor Wilson, and which commences on page 176, 1st vol. of the "Great Harmonia." They will also recall to mind his then very impressive concluding observations.* He says:

"The society of which I am a member is in numbers innumerable. We are fond of travelling through the different societies and portions of the Spirit-Home.

"On earth I was fond of mathematics and kindred studies; my desire for these acquirements is now totally

* The author is strongly moved to counsel the inquirer to read Mr. Wilson's *first* communication in connection with his *second* relation, given in this work; for there is probably no one circumstance so illustrative of the law of progress as the *contrast*, in point of intelligence, between these communications.

satiated. *Spiritual affinities* are my studies now; and, ere long, I will disclose what I have learned."

I then informed the reader that his concluding words referred to some future disclosures concerning spiritual things, which, when I received them from him, should be faithfully presented to the world. I am able to present those disclosures now; for, on the morning of the 25th of November, 1850, he caused me to feel his personal nearness and desire to enter the house in which I am at present residing. Accordingly, I proceeded to the door, opened it, and admitted my fraternal visitor. By previous request the family granted me the exclusive use of the parlor for this spiritual interview; we entered this room together, closed the door, and thus passed into the sacred sanctuary of interior communion. In three or four minutes I abstracted my mind by an act of volition, from outer things; resigned my whole being to the invisible magnetism which descended upon and pervaded me; and readily glided beyond the trammels of the body, and became as near A SPIRIT as a person can possibly be and maintain his relationship to the physical organism. My brilliant visitor stood affectionately by my side; though his feet did not descend lower than *eighteen inches* above the floor,—because a *stratum* of atmosphere, more or less dense, is always necessary for the spiritual organism to walk or stand upon. I was

sufficiently in sympathy with him, to hear, to understand, and to enjoy, *all* he so musically dictated; and, at the same time, I had the requisite control of my physical system to act in the capacity of an amanuensis. All conditions being now pure and proper, he thus addressed me:

"Again, my brother, I come to thee—again to tell thee of my heavenly treasures! To tell thee of Love's exceeding loveliness, and of Wisdom's unutterable magnificence and infinite harmony. But my thoughts cannot readily flow into earthly words; because heavenly truths require a heavenly language to reveal them.

"O, what gorgeous Truths—what celestial Principles—what divine Powers and holy attributes uphold the Universe! I have seen innumerable beauties, and experienced unutterable joy. I have gazed upon numberless firmaments; and have become wealthy in the mighty blessings which they unfold.

"I have had my being unrolled by the spontaneous workings of Eternal principles, as the sun unrolls the flower; and now I come to divide with thee the happiness which I experience—the inexpressible riches of my endlessly progressive life!

"Yea, truly, there are no bounds to this glorious Universe; there are no limits to the Infinitude in which it rolls.

"Accompanied by friendly spirits whose attractions were analogous to those my spirit feels, I have visited worlds upon worlds,—have already gazed and walked upon more planets, bedecked with immortal life, than I had believed in being,—and yet, my lovely companions, some of whom have lived in the Celestial Lands for many centuries, say 'that I have inhaled but the fragrance of a few of those flowers which grow on the margin of the Infinite Ocean!'

"Yea, there are no bounds to the spheres in which we live—no death in the Homes of the Angels!

"I have seen unfold universes of immeasurable magnitude; and, upon them, I have seen move countless constellations of minds, developed by eternal principles and endowed with an inheritance of endless duration.

"And, O my brother, how omnipotent and omnipresent is the Law of Love! How holy is that Great Divinity which breathes, throughout the angelic lands, an element of universal joy,—a principle of eternal attraction and infinite happiness! To meditate upon, and to study, the innumerable and infinite ramifications of this Great Love Principle, fills the searching soul with indescribable satisfaction.

"The principle of Divine Love develops and determines all spiritual affinities. These affinities I have sought out and studied assiduously; and the heavenly

consequences which they unfold spread themselves out before me in countless varieties like the bespangled wings of the distant firmaments.

"But the poverty of thy language, my brother, is a great obstruction to my revealments. How can I tell thee, in terrestrial words, of the beauties, the blessings, the joys, the perpetually unfolding happinesses, which the Law of Love displays before me?

"O, what joy to be emancipated from the slavery of self-love; to be introduced into the glorious Liberty of universal principles! And the workings of these principles;—what soul-subduing music! What soul-refining harmony!

"What inexpressible joy to behold, according to the operations of these principles, the quickness and beauty of our marriages!

"Individuals are attracted to one another from all worlds; and where true adaptation exists there is a true marriage and union of soul with soul; and so perfect and enduring is it, that all the attractions and enchantments of the spirit-world act always upon the conjugally conjoined as upon ONE living soul. Thus in the celestial empire 'they neither marry nor are given in marriage, but they are as the angels,' who find their eternal associates in accordance with the universal principles of spiritual affinity.

"The God-joined spirits are never sundered; but what man hath joined, by no other authority than custom or inclination, is here severed; for nothing but Truth—Holy, Eternal Truth—can exist in the Homes of the Angels!"

Here I individualized a thought, and mentally asked friend Wilson the following question: "Have the angels any employments analogous to those on the earth?"

And he smilingly replied: "Nay, for the angels are not in Slavery!"

Thinking friend Wilson referred to the political, physical, or mental slavery, with which our earth abounds, and not perceiving their bearing upon his reply, I again mentally inquired: "How does slavery give mankind employments unlike the occupations of spirits?"

He answered: "Thou understandest not my thought. The inhabitants of your earth are in bondage because they are immersed in things too material. A beautiful exterior is the chief desire among them; or else, their desires are bounded by the circle of self-love, and their lives are devoted to personal gratification. Therefore I mean, my brother, that mankind *labor* to accumulate and cultivate the *externals* of life; and thus they *toil* to acquire that which is exceedingly material, and passeth away like the evening breeze on the wings of night.

The real joys and permanent realities of existence are unpurchasable; for they constitute the life and happiness of the angels—both on earth and in the Celestial Homes. We have, therefore, only those things which are real, elevating, and eternal, and we labor not; but mankind are in slavery; because, not being advanced in pure Wisdom, they seek those things which are not real and permanently beneficial; hence their search is always attended with exceeding *labor* and dissatisfaction.

"Behold the wide-spread earth, rich with supplies for human wants! Behold the bright and brilliant sun, shedding its light and heat abroad! Behold the gorgeous magnificence of the wide-expanded firmament!—surely, these things cannot be purchased; THEY EXIST FOR ALL!"

Here I inquired: "Why do you call the inhabitants of the spheres, *angels?*"

"Because," he replied, "the chief employment of spirits is the transmission of Thoughts, Truths, and Affections, from circle to circle and from sphere to sphere. Happiness and progression consist in receiving and imparting—in unfolding and assisting others to unfold—in seeking the Great Divinity, and in imparting to others the results of our celestial investigations; Angels, therefore, are *messengers* of THOUGHTS, TRUTHS, and AFFECTIONS!

"Think not, my brother, to find happiness and progression in the sphere of Self-Love, or in anything which *subjugates* the spiritual to the material; for I have learned, that the *individual* must lose itself in the *general* sphere of being and affection ere happiness is attained or progress made.

"O, what joy—what unutterable joy—to be emancipated thus from earth! And yet the sublime principle of spiritual affinity causes me to *feel* the exact relationships or friendships which subsist between me and the inhabitants of your planet! Tell this,* my brother, to those dear friends and relatives who knew me on the earth.

"O, what ineffable delight to be an angel—to see with spiritual eyes—to hear with the spiritual sense—to inhale the holy fragrance of immortal flowers (the fair emblems of Purity and Truth)—to understand with a spiritual understanding; to search the inexhaustible truths of an Eternal Father—to enjoy the divine Life of his nature, which is Love, and Love only forever and forever!

* The author has never seen the friends and relatives of this departed brother, and does not, therefore, know where they reside. But should they see this communication from their (to them) "deceased relative," they will at least read what he directs me to say to them.—If they believe it, it will pour gladness into their hearts.

"O, the music of the universe,—how melodious, how inexpressibly sublime and stupendous—are the silent, still musical workings of Immutable Principles! To me, my brother, *the universe is a musical instrument on which the Great Divinity is perpetually expressing the infinitely diversified harmonies of his nature, which is immeasurably deep and altogether unchangeable!*

"I speak of the Universe, my brother, as if its dimensions and sublime realities were known to me; but I have as yet seen and comprehended only a fragment of formation. (I do not use the word "Creation," for there is, properly speaking, nothing absolutely created.) The Whole System is a volume which even the highest seraph has not altogether read.

"In the centre of all formation is the FOUNTAIN OF LOVE; it floweth forth throughout all existences; and we drink from it as from an ocean of pure water!

"And our Law is Love! From this Law we never flee; wheresoever we go there it pursueth us; yet we *feel* the action of *no Law* external to ourselves. For each "is a Law unto himself;" and, I repeat, there is no antagonism here, only a divine emulation; no absolute discord, only relative degrees of harmony. Yea, in all the love-circles, and in all the circles of wisdom, wherein the *principles of spiritual affinities* perform

their work so musically, there is *no discord*, only joy and peace—Eternal Peace!

"The angel's home is truly a 'house of many mansions.' The spirit-land is indeed a country of undying charms and positive attractions. It is brilliant with innumerable societies; and like sparkling rivers flow forth the different manifestations of love they bear to one another! And, my brother, I will disclose to thee an arcanum: *Those spirits which emanate from the earth, or from any other planet in the universe, are introduced into that society for which they entertain the most congenial sympathies or affections.*

"The love-circles and the wisdom-circles also, are just six in number—six grand divisions of spiritual holiness and inexpressible joy! In the first three spheres or spirit-worlds, all the innumerable societies are termed SPIRITUAL CIRCLES, because they form an IMAGE of the Great Divinity; but those societies in the three higher spheres are termed CELESTIAL CIRCLES, because they contribute a LIKENESS of the Great Divinity, the Infinite Father—from whom proceedeth Love and Wisdom, and unto whom floweth, through all, yea all, spirits on all earths and in all spheres, the countless joys and emotions which form the sum of all sentient existence!

"Undeveloped individuals who are interested more in

personal gratifications than in causing happiness to others, are, immediately after death, by the principle of spiritual affinity, introduced into the first sphere or circle of the second sphere; which circle is termed SELF LOVE.

"And lonely individuals—or those who are unmarried in truth (though they may have been attached on earth by human laws to some companion), and who are yet seeking (because they feel drawn towards) their proper and eternal associate—such, are introduced into the second circle in the same sphere; and this circle is called CONJUGAL LOVE.

"And thus, my brother, the spheres are peopled and bedecked with harmonious associations. These glorious assemblages of angels call to, and answer, each other; and spontaneously they mingle their innumerable voices into music and harmony. The third circle is called PARENTAL LOVE; the fourth circle FRATERNAL LOVE; the fifth circle FILIAL LOVE; and the sixth circle UNIVERSAL LOVE. The sixth is particularly redolent with inexpressible Holiness and pure Wisdom. But they all are crimsoned and infinitely variegated with heavenly pleasures.* To behold all this, and to *feel* all this, fills

* For a more minute consideration of these "circles," I refer the reader to "The Philosophy of Happiness and Progression," in the Great Harmonia, vols. IV. and V. Also in the "*Temple.*"

my soul with unutterable ecstasy—a serene, sweet, philosophical joy, which none but angels know!"

(Brother Wilson's face and head were glowing, when he uttered the above, with a soft clear light which quite dazzled my spiritual perceptions, and moved my mind with sympathetic pleasure. This light is visible at the hour of departure from this sphere, enveloping the head of the dying. See page 165, vol. i., "Great Harmonia." Brother Wilson thus continued:)

"What an infinite system of education! How sweetly are we taught! How quickly do we learn the sublime mysteries of life—*the secrets of happiness!**

* It is sometimes thoughtlessly and recklessly said, in substance, by those whose minds are not elevated above prejudice and *selfishness*, "Why, if I believed these things as you profess to, I would take my fill of sin—I would steal, and murder; and, if I should get, in any manner, embarrassed or fatigued with life and sensual gratifications, would commit suicide and glide into heaven." To such uneducated and misdirected minds I am impressed to say, If you had my faith you would act altogether different. In the *first* place, you would not sin because you would *know* that vice injures yourself, disturbs your neighbor, and brings misery and despair upon the soul. Sin is self-punishing and self-destructive; it is this *decay* which renders the sinner miserable. In the *second* place, you would not commit suicide because you would *know* that *heaven is a condition of mind*, and not a locality; therefore, that you could not obtain happiness without that righteousness of motive and propriety of life, which alone render the soul harmonious and capable of heaven or enjoyment. In the *third* place, you would strive to be a man of *Principle*. For a person who could thus thoughtlessly express himself, is virtually

"Some minds learn great truths in a few days; but many, who pass from the earth into the spirit-world, I have seen, are very slow to disrobe their minds of error; and such are detained in the first circle until all their *theories* are displaced by Truths; their *faith* by Knowledge; their *pride* by Humility; their *uncharitableness* by Fraternal Love; and their *terrestrialism* by realization of Spirituality and permanent realities.

"Tell the earth's inhabitants, my brother, to free themselves of all rudimental things—of all unkindness and terrestrialism—ere they depart for this blessed and beautiful country! Because we can see the *motives*, the *state*, and the *intentions* of every mind that comes to dwell among us.

"Should any misdirected individuals desire to bring with them from their earthly habitation (what they cannot enter here) the seeds of *hypocrisy*—of *envy* or *jealousy*; of *hatred* or *animosity*; of *prejudice* or *retalia-*

acknowledging himself to be an unsafe member of society; that he never does good for the *love* of doing good (which he would do if he had my faith), but that he acts from fear alone; serves God because he *fears* the devil; is good because the *rod* waves over his back; in a word, that he is a poor, unhappy *slave* to his prejudices and *selfishness*, and deserves the compassion of all good and benevolent minds. Whilst if he had my faith he would forthwith strive to *rise above* those *evils* and *errors* which afflict society, and set his standard of progress and improvement as high as Friend Wilson counsels him to do in the succeeding paragraphs.

tion; of *discord* or *dispute;* we quickly perceive and pity the condition of such minds, and, as far as external aid can avail anything, we assist them to unfold the sweeter elements of their nature. But we are still more secure from the invasions of terrestrialisms (or earthly corruptions) than I believed previous to leaving the earth. Our great security consists in this (and my soul throbs with serene joy to relate it), *the seeds of discord and misdirection cannot germinate here, because we have no soil in which to cast them.*

"Tell the earth's inhabitants, my brother, that should any of them come here with thoughts of unkindness burning in their mouths for utterance—tell them *those thoughts must remain unspoken, and be left to burn themselves to Purity.* For we have *no language* whereby to express untruths, neither unkindnesses; and no one amongst us will give audience to unheavenly things. This is a glorious truth—a grand and happy truth; one that I early learned, and now relate with joy!

"No one here *misunderstands* another; for we are all transparent; our interiors are seen by the inhabitants of each society; and Righteousness prevails throughout the Spirit-Land.

"No one here *misappreciates* another; for, being well unfolded in pure wisdom, we judge with a righte-

ous judgment; and Justice pervades all the habitations of the angels. Justice presides in our Father's house, and reigns throughout its many mansions.

"Like a peaceful river, Wisdom springeth up and floweth over all the subordinate circles or societies, which are in number innumerable. It is like a mighty receptacle in which are deposited those everlasting pearls, the choice thoughts, affections, and memories of these Celestial Lands.

"And we have contemplations so exceedingly immense, so immeasurably great and beautiful, that the Love and Life of the Universe appear open to our thoughts, and we drink of their infinite depths and thirst no more with the thirst of anxiety.

"As a tree spreadeth its branches over the weary traveller, and delighteth his sense with sweet perfume, even while he smiteth it to obtain its fruit, so do the angelic spheres—the spirit-worlds—spread themselves over the earth's inhabitants, yielding them, in the still hours of life's repose, joy and holy inspiration!

"Yea, my brother, Time and Space, prejudice and misdirection, discord and other terrestrialisms, which are known on the earth, are to us, as it were, annihilated, for we are free!—free, as Truth maketh free her disciples! And the Light which Truth giveth cannot be extinguished—it is the Life of the Universe.

"Behold! my beloved companions have now come for me! To-day we visit a constellation of peopled planets in the south-east expanse of the firmament. Our mission is angelic! we go to open, for the first time in that department of the sidereal heavens, a free spiritual commerce between the second sphere and the inhabitants of those Orbs.

"For a time I leave thee. Let all mankind feel themselves as a harmonious congregation in the sanctuary of the Great Divinity; let them prepare for an emanation of immortal truths from our spheres; let them tune their souls to that silvery cadence which mingles with the music of the spheres, is echoed by the angels, and vibrates in the bosom of the Father; let them send forth their voices in thanksgiving and joy; for, in harmony with the convictions of many among them, the Kingdom of Heaven is at hand!"

Our angelic brother thus concluded his second impressive and sublime discourse. It will be very readily perceived, by comparison of the two communications, that his spirit has advanced far in the Sphere of Wisdom. O, that the reader could have seen the radiant expression of his countenance, when he exclaimed, 'Behold! my companions have come for me; our mission is angelic," etc. This unexpected exclamation di-

verted my attention from the act of writing, and directed it to the observation of *five* personages who had just that moment arrived from the second sphere. They were evidently to accompany him to the "south-east portion of the sidereal heavens." All this apparently was done to make me realize the entire and complete *naturalness* of the habits of the inhabitants of the spirit-land, and the gentle and pleasing character of their consociations.

On completing the record of his sweetly breathed communication, I immediately proceeded to open the doors for friend Wilson's departure. With my spiritual perceptions I witnessed his egression; also I saw him meet and salute his five beauteous companions, who were associated in conversation together near the house. When he joined and embraced them, they, with their eyes sparkling with undying friendship, and their countenances beaming with the soft brightness or radiations of entire devotion, expressed much joy, and exhibited the sparkling reciprocations of intelligent affection. I stood as calmly as I could, and contemplated those harmonious minds in their deliberations. What an association of great, good, and wise beings! Even physically speaking, this heavenly tableau was inexpressibly beautiful. Each one seemed like an embodiment of personal beauty—of symmetry and proportions

indescribable. There was an exquisite *embonpoint* about the anatomical developments of these beings, so unearthly and yet so completely an amplification of the rudiments of that personal beauty sometimes seen on earth, that to attempt to describe it would be to *carnalize* the most significant element of spiritual elegance. I dwell on the beauty of these personages, because they were *isolated* or removed from the presence of far more princely beings, whom I have also seen, and because the *contrast* between them and the forms of earth was so *intensely* favorable to the proper appreciation of their angelic loveliness, that I could not resist a few critical observations.

As I have said, I contemplated those concordant minds while they were engaged in their premeditations with regard to the objects and incidents pertaining to their blessed mission. When they were all in readiness to depart—their numbers being coupled, two walking together—friend Wilson gave me a parting glance beaming with fraternal love, and the whole party passed very rapidly away in the direction of their assigned duties. Immediately upon beholding this, I returned to my ordinary condition.

Since the above recorded interview with him, friend Wilson has promised me another communication, which he says will particularly refer to the analysis of the

causes of social evil among men, with special reference to the arrangement of human society in harmony with the structure of the heavenly associations—thus unfolding *literally* the kingdom of heaven on earth—thus, finally, *responding* to the prayers of the philanthropic and the righteous who have for centuries asked, though seldom with an understanding heart, the supernal powers to hasten the impending millennium. With regard to this future communication, I can only say, that, when our beloved brother is ready to impart it, I will endeavor to be faithful to my occupation as his *amanuensis*, and a *correct* account of his pure and elevating thoughts shall be presented to the world.

WHAT IS TRUE RELIGION?

ACTUATED by the profoundest convictions of duty, theological architects have constructed, from a combination of right and wrong materials, a vast doctrinal labyrinth; and now, so far from being in the simple truth, they seem irretrievably lost in the mysterious windings of this amazing immensity. Centuries ago, and about the retiring of the period of deification, —when fathers, chieftains, kings, and other superiors, were feared and worshipped by inferiors,—the opinion was conscientiously entertained and promulgated, that the patriarchs were supernaturally endowed and commissioned to convey requests to, and receive communications from, the great Jehovah.

That uninterrupted intercourse with the Deity might be secured and preserved, pyramids were founded, embodying the sacredness of the catacomb, the monument, and the tabernacle. Many generations of incessant toil were required for their consummation. And the devotion, the sanctimonious solemnity, the honest conviction of duty, and the purity of motive, which characterized,

prompted, and nerved each person to labor for the accomplishment of the holy end, have nowhere a parallel. The materials employed were of quantity sufficient for the construction of a beautiful city; the amount of labor bestowed would, properly organized and applied, have gardenized a wilderness; and the mass of wealth appropriated and consumed might have enriched a nation, and alleviated the wants and gladdened the hearts of thousands.

For a succession of centuries after their completion, the pyramids were sacredized monasteries, consecrated to the exclusive use of deified priests and revered patriarchs. And the supposition universally prevailing that these men received unmeasured knowledge from mysterious sources, the untaught individual voluntarily imposed upon himself arbitrary ceremonies, gloomy incarcerations, and sanguinary inflictions.

But time marched on, and the scene was changed. The experience of ages, traditionally preserved, demonstrated the inutility and unrealness of long-fostered convictions. And multitudes, emboldened by familiarity with the sacerdotal orders, and no longer confounded or amazed by their pretensions unestablished and unredeemed, boldly interrogated those long-supposed founts for religious illumination. But no voice was heard. The holy retirements were searched, and

naught but lifeless bodies embalmed and interred, and a melancholy desolation was visible to the seeker after truth, in the place where, alone, it was *once* believed to exist. And now they stand in desolate grandeur, untenanted by priest or prophet,—useless, except as marks of humanity's growth, and unadmired, except by the intelligent antiquarian, who gathers therefrom lessons of oriental architecture, and food for his excited imagination.

And yet the Egyptian Pyramids are not destitute of an interior signification. Although once the dormitories of *heliopolesian* prophecies, they are now evidences that error is essentially mortal and self-destructive. They briefly represent the history of the *supernatural* pyramids, which, composed of mythology and theology, received their last addition, and attained their greatest magnitude, when dawned the nineteenth century. And in them, too, is uttered the fearful prophecy, which will be fully verified in the corresponding abandonment of all long-established theological superstructures, whose angular projections wound the sensibilities of every harmonious and well-balanced mind!

A *voluntary* departure of their present sacerdotal inhabitants is not in the least anticipated; for these have an entailed right to occupy their mysterious apartments;

but that the *people* will demand spiritual light and knowledge not in their possession, and that they will silently escape, and leave their systems desolate, is of all things the most absolutely certain. And as the ancient Egyptian pyramids have no place in the sacred affections, and are only objects of wonder in the present age; even so will modern systems of theology lose their influence upon the mind, and be known only as monuments, indicating the death and burial-place of imperfect forms of thought, to the intelligent interrogator in future generations.

There are many questions concerning the principle of righteousness and the nature of human responsibility yet unsolved. Present them to the clerical profession, considered by the majority of christendom as spiritual guardians and unerring teachers of wisdom, and their whole body would be convulsed with protracted discussion, in character the most complex and unprofitable. Hence, it seems unwise to seek information where, as in the pyramids, so little is possessed; and it is unkind to increase, with perplexing questions, the expiring struggles and writhing contortions so manifestly racking the entire organization of the supernatural faith. As, however, it is agreeable to prudence, kindness, and reason, to institute inquiries where alone can be found substantial and lasting satisfaction, we are justified in opening

our understandings to the influxions of good and truth, and in venturing to ask, What is religion?

In the structure of the material universe are manifested a distribution of geometrical proportions, in order and completeness the most unspeakably perfect and beautiful. Every particle in the vast empire of visible creation is impressed with a harmoniousness of position, distance, density, and movement, altogether beautiful and tranquillizing to the contemplative mind. Besides the reciprocal relations existing between every atom in being, there is an equilibrium of forces presiding over and actuating all worlds. These forces have their expression in the stupendous revolutions which all suns and planets make around the great Central Orb of all existences. Here are presented the *first* indications of the true religion.

But approaching nearer ourselves, we cannot but perceive the beautiful chemical relations, and the religion of individual compounds, that serve to make and embellish our present habitation. The generalizing mind is irresistibly led to admire the friendship of particles in chemical composition—the gentle tendency to separate or coalesce according to existing conditions and affinities. And the constant exchange or reciprocation of matter and life in the flowering vegetation of our earth—together with the unvarying justice displayed

between all ascending forms, from the simplest germ to the development of man—is eloquent in proclaiming the true religion. And concentrated in man are those principles of equality, and attributes of distributive justice, which constitute him a being of unequalled perfection and beauty.

Man is, above all created forms, capable of a just conception and appreciation of harmony; for treasured in the human mind are the most beautiful sentiments, which demonstrate it to be the highest representative of universal creation—indeed, that it is a miniature universe. A constant predisposition to individual harmony and happy contemplations, is implanted in the spiritual heart of man, whereby his interior and external relations are determined, and his aspiring affections are directed to the meditation of infinite love and everlasting righteousness.

It is the religious sentiment that enables the mind to rightly perceive, and thoroughly enjoy, the exquisite harmony existing between odors, sounds, and colors—to admire their devotional arrangement and appropriateness in the order of Nature, and to justly perceive their adaptation to human requirements. It is the aspiring and venerating element that enables the mind to say, with conscious assurance of truth, that the same principle which unites any two atoms, and produces *right*

relations everywhere in the physical world, constitutes the religion of the soul.

Religion teaches man to discriminate and judge between right and wrong; to desire happiness. It teaches him to love the lofty mount, the flowered valley, the waving forest, and the fragrant meadow. *Religion, in its broadest and most comprehensive sense, is the principle of righteousness, which governs, in harmonious concert, the world of matter and the world of mind. It is the moral and just relationship universally existing between all men, spirits, angels, worlds, and the Deity. In a word, it is Universal Justice.*

Religion, then, is an integral element eternally established in the human mind; and, like other associative faculties or elements there, it develops itself into a variety of manifestations, according to the favorableness or unfavorableness of the circumstances by which the mind is surrounded and influenced. The great diversity of religious institutions, and the numerous rites, ceremonies, and obligations imposed by them, prove that this sentiment has had, and has now, an incorrect development.

It may be asked, *What was the* FIRST *misdirection of the religious sentiment?*

To which I am impressed to reply, that, reasoning

perceptively, and having no principles of systematic interpretation, the early inhabitants of our earth believed creation to be the fantastic production of invisible beings, in disposition the most capricious and revengeful. The storm, the earthquake, and the volcano, gave rise to the most terrible apprehensions. Feeling a sense of inward responsibility—a religious obligation to some unknown and omnipotent power—they instituted a system of material worship, and relieved the adoring sentiment, by acknowledging dependence upon, and promising loyal obedience to, their lifeless images. Altars were erected, and no sacrifice was omitted that was supposed to be pleasurable to the gods. And the misdirection increased everywhere. Empowered by the false assurance of right, the mother and her child yielded to the consuming flame, that Elysium might be perfumed and the gods appeased with their sacrificial incense. Personal and national invasions were reciprocated; and, each one believing himself instrumental in fulfilling divine purposes, rushed into the arena of conflict with enthusiastic emulation. Such manifestations as these, together with the casting of the unoffending infant into the Ganges; breaking the father beneath the mighty car; causing the brother to be trampled upon by men and horses; and the brutal subjugation of females; were evidences of religious misdirection.

History, and the dearly purchased experience of nations, justify the conclusion that, in the Barbarian Period, the *first*, general form of religious misdirection and worship, was *Superstition.*

What was the SECOND *misdirection of the religious sentiment?*

Customs being continually changed by the lapse of time and the diversity of circumstances, and new modes of thought and expression being consequently developed, these things exercised a powerful influence over this system of sensuous veneration. The successive modifications of this form of worship, in its passage up to and development into a different organization, were almost innumerable. The experience of ages having demonstrated that long-revered objects and images were unworthy of veneration, the unsatisfied sentiment radiated in another direction, which was quite necessary and perfectly legitimate. The chiefs and rulers, fathers and prophets, were now adored and elevated to the highest possible eminence in human estimation. Temples of worship were founded and splendidly embellished; and the performance of religious ceremonies became the supposed sacred duty, and the general custom.

Manifestations of deferential regard, resolving itself into idolatrous adoration, to the parental heads, became frequent. In truth, every real and imaginary obliga-

tion was acknowledged, and every transgression, however unimportant, confessed, accompanied with importunities for absolution, till indigence and religious servility became almost universal. The fathers and the temples were mediators between God and His people; and all possible authority was supposed to be in their possession.

Mental servitude and voluntary submission to existing institutions and priestly authorities, were the legitimate and unavoidable consequences. In their ignorance, they seriously believed that Jehovah's spirit was incarnated and incorporated in priest and temple. Every curse and blessing, every condemnation and forgiveness, therefore, was pronounced in the name of the Lord. And, jealous of contemporaries, and elevated by inferiors into god-like potentates, ambitious chieftains formed immense armies, and battles were fought and victories achieved that Jehovah's will might be done in the earth. Hence, self-imprisonment in doctrinal dungeons, and external rites, and ceremonies, and wars, were generally regarded as expressions of religion, as essential to future happiness, and as highly pleasing to the Lord; for in His name, and with His undoubted approbation, all deeds were performed. Substantiated by ecclesiastical records, the conclusion cannot be escaped, that the patriarchal form of religion was *Fanaticism.*

What is the THIRD *misdirection of the religious sentiment?*

The misdirected religious sentiment, and its ramifications throughout the historical tissues of past times, at length became so wearisome and uncongenial, that the more strong and philosophic minds unchained, while others had trammelled themselves, and prominently assumed an antagonistic position to all received opinions. The chain being thus severed, similar minds rushed into mental and religious liberty quite unprepared. Having been, like their ancestors, all their lifetime subject to bondage, and being now emancipated into a sphere of thought with which they were wholly unacquainted, these intellects employed their time and talents, not in building a more glorious system of faith, but in attacking and demolishing the old superstructures. And judging superficially, these minds imbibed the belief that all religious phenomena, and all sacredized rules, institutions, and ceremonies, were conceived in, and developed from, the fertile womb of the imagination. And these persons losing their fellowship with, and sympathy for, those authorities and obligations so revered by the disciples of antiquated Theology; and disregarding those duties and precepts considered so essentially necessary to present and future happiness; the clergy were arrayed against them, and they against

the clergy. This diametrical opposition ultimately resolved itself into a supposed duty,—a balance-wheel thus being formed that, by its philosophic weight, the the superstitious and fanatical machine, constructed by learned and unlearned theological mechanics of previous ages, might move with less irregularity. The sense of duty being thus inverted, the beautiful truths of immortality and of one great central Cause, were almost obliterated from the human mind. The third form of religious misdirection, then, is *Scepticism.*

Thus it is made manifest, I think, that the wrong development of the sentiment of Justice was, in the Barbarian Period, Superstition; in the Patriarchal Period, Fanaticism; and in the Civil Period it is Scepticism. As in one family, there are the old and young, the parent and the child; so are these three forms of religious growth discoverable in every town, country, and kingdom of the present century. It is quite unnecessary to consult history in order to ascertain the truthfulness of this statement; for an excursion of a few leagues into the interior of either of our principal States would supply the mind with numerous confirmatory illustrations. The disease is everywhere existing, and is contagious; but it is modified in symptom and aspect, according to the great diversity of temperaments and circumstances existing in men and society; for

superstition is a *fever* which gradually increases into the transition *paroxysm* of *fanaticism*, of which *scepticism* is but the extreme, the inversion, the *chill*.

Do the Barbarian and Patriarchal forms of religious government still exist?

Yes, but with certain modifications. It is true that, unlike the barbarian, we have no God of caprice, but we have of miracle; we have no fears of volcanic fire, but we have of an unquenchable Gehenna; we have no speechless idols, but we have deified Books; no altars whereon to sacrifice our physical being, but we have altars upon which to resign and crucify our reason; there is now no crushing of the bodies of men by ponderous cars, but their minds are crushed by prejudices; and, unlike the barbarians, we trample not on men with horses, but we do with dogmatic Theology.

Chronicled upon the memory of every mind are experiences, more or less confirmatory of the truthfulness of this comparison; but no less perfect is the analogy between the second age and the present. For, unlike the patriarchs, we have no temples, but churches; no adoring and potentializing of men because of their age, but we venerate ideas and records because of their antique origin; we have no religious invasive hostilities, but we have clerical warfare; no periodical passovers, but we have eucharists; we have no mental restrictions,

but we are privileged to live and move *within the circle* of a creed.

Probably the phenomena of religious misdirection have never presented themselves so conspicuously as at this day; but that they have existed, to a greater or less extent, in all previous ages, is plain and undeniable. Although those rights and ceremonies, and ordinances now in use, are of no importance in reforming and making men happier; yet wisdom prescribes their continued use, as safeguards against a greater misfortune—religious anarchy. The truth of this remark will appear most obvious to every reflecting parent. It is well known that children becoming accustomed to play with articles of a particular kind, are exceedingly clamorous, and will weep excessively if suddenly deprived of them. The judicious parent, therefore, in order to avoid the creation of more disturbance than is unavoidably caused by their use, will kindly persuade his children to put them aside, and will engage their attention with more profitable matters. Now, notwithstanding many men have acquired the character of being learned in the science and metaphysics of Theology, the fact cannot be disguised that they are like mere children in the primary school of Nature; and thus they are ever seeking for, and are highly delighted with, marvellous stories and supernatural manifestations. Moreover, as necessary

appendages and members of their religious organization, the ancient fathers bequeathed a number of ordinances, in the child-like veneration and use of which the children are alone quiet and content. The persuasive admonitions of wisdom, therefore, will ever instruct; but never urge the adoption of any measure, having the least tendency to wound the misdirected worshipper; for when such minds grow "to the fulness of the stature of a *perfect* man," they will *voluntarily* abandon present usages, and "put away childish things" forever.

Let us now inquire, *What is the first correct development of true religion?*

The answer is simple. Residing in a material body, perfect to the adjustment of an atom, the spirit experiences a deeply impressive consciousness of entire symmetrical proportions—a sense of self-harmony. Accompanying this most perfect and beautiful of all rudimental sensations, is an intuitive perception of the natural Laws of life, and a simple, clear understanding of what constitutes a correct action. How to live so as to secure the general order and harmony of one's own existence, is the first natural consideration.

To preserve internal health, so as to enjoy external wealth spontaneously bestowed from the inexhaustible repositories and treasuries of Nature, is the constant and central study of the duly balanced mind. The tenderest

regard for personal happiness; the simplest means for its attainment; the natural privileges to which body and mind are ever entitled, are correct subjects of contemplation and desire, and a due attendance thereunto is prescribed by the interior sense of self-responsibility.

And seeking a harmony of objects, forms, and colors, presented in the wide-spread fields of Nature, to supply the eye with its appropriate gratification; or inventing melodious sounds to gratify the ear; cultivating the science of agriculture, or arranging and combining articles of food, that a harmony of flavors may please the taste; courting wood-lawn flowers or the violet's fragrance to charm the smell; and living in the most simple and natural manner, doing nothing to disturb, but everything to augment the harmony of personal existence, are the ceremonies and sacred obligations imposed upon man as growing out of, and associated with, the true religion.

Deep within, reposes a sweet conception of the Great Spirit Father. This interior light refreshes the mind, and tints its every thought with celestial beauty, and inspires it with immortal aspirations. The untaught mind utters no sound, but breathes the fervent prayer of gratitude and religious veneration, by *living right.* And the text, growing out of the true sentiment within, is, at first, "know thyself;" and the admonition to

personal justice, or the maxim that "charity begins at home," is the legitimate discourse. The mind is internally convinced, that the duty due its *Creator* is discharged in religiously observing and devotionally obeying the natural rules of life; in *rightly* using every individual endowment. Therefore, the first development of the native religious element is *Self-Justice.*

Let us again inquire, *What is the second correct development of true religion?*

Well comprehending the material and spiritual relations and unity of its self-hood, the mind intuitively recognizes a harmonious relationship which should subsist between every man, and the sacred ties that should inseparably unite, and constitute of the whole, a Brotherhood. That a friendship may subsist between all, and that each may live in reference to the interests of the whole, is the constant desire and the object of the greatest of all interior affections. The tenderest regard for general desires and interests; the establishment of the means to render kindly offers reciprocal; the security of the natural rights granted to every man by his Maker, and the universal happiness of mankind, are objects sought by one prompted by the unfolded sentiment of the internal and true religion.

And studying the harmony of temperaments, and the congeniality of individual spheres, to gratify the holy

sentiment of *conjugal* affection; securing homes, and surrounding them with natural and elevating enjoyments, to improve and delight the *parental* affection; inventing productive machines, and making improvements in, and advancing the interests of, every science and useful art, to satisfy the *fraternal* affection; employing all deferential expressions in addressing the retiring generation and treating them with constant and delicate propriety, as prompted by the *filial* affection; and imbuing with goodness, and strengthening with truth, the immortal life-springs of the human soul, so that a melodious instrument, composed of individual and general interests, may be constructed to concert the beautiful harmony of human affairs, to gratify the *universal* affection—are the true baptisms, the true sacraments, and the saving ordinances of the internal religion.

And now, the conception of God, and the confidence in His eternally-fixed laws and universal providence, expand and tower above the religious harmonies of terrestrial creation; they grow majestic and sublime. It is made distinctly manifest, therefore, that the text which is appropriate to this state of religious development is, "Love thy neighbor;" and the spontaneous sermon is, "Do unto others as you would have others do

unto you." Hence, the second growth is *Fraternal Justice.*

If it be asked, *What is the third and highest development of true religion?*

I reply that, after understanding the laws of Nature, and the unchangeableness of their operation in personal and general existences, the mind adopts the principles of righteousness, and urges their application. The social relations of men are investigated, classified, and harmonized. Prompted by justice, each man studies himself; his physical and spiritual qualifications, his fitness and relative attractions to the nearest or most distant neighbor; and a voluntary spontaneous unity is the result.

Considered as immortal impulses to pure action and pleasurable industry, the innate desires are provided with pure and congenial gratifications. Religion being thus above everything, descends to all departments of human life and action; for commercial interests uniting with the agricultural laboratories of every town and state, capacious storehouses will be established, and filled with food for general consumption. Land-privileges and home-comforts will be guaranteed to every inhabitant of the earth.

True religion will develop its true likeness! A suitable home, and an appropriate tract of land, secured to each individual according to his actual want and

capacity to improve; and well-constructed edifices for the accommodation of all; will be the churches, the convents, the monasteries, and the charitable institutions, of the true and at present unloved religion. In truth, working out in universal society that exquisite harmony which is represented in the general structure of the body and mind, is the highest possible manifestation of the religious sentiment.

In this stage, the conception of God has grown into an idea, grand and beautiful. The idea is that God, together with His material, universal Body, is a vast, glorious, majestic, kind, and affectionate PERSONALITY—and that all men, spirits, and angels, are His dearly beloved and eternally progressive children.

Accompanying this idea, is a knowledge that a relationship and correspondence subsists between all worlds, forms, and existences in being. That the "Lord God omnipotent reigneth," is the fixed but growing conviction. Indeed, the sublime assurance that God is very Man, comprehending within Himself the "all in all," blooms like an immortal flower in the heavenly garden of the religious mind. The third growth of the religious sentiment, therefore, is *Universal Justice.*

An immense contrast is here presented—the *misdirection* of the native religious element on one side, and its *correct development* on the other. The one is super-

stition, fanaticism, and scepticism; the other, self-justice, fraternal justice, and universal justice. There is a Heaven-wide difference between them. But it may be asked—

How shall we discriminate between the wrong and right development of the religious element?

The intelligent Pilgrim will perceive, I think, that the difference between the *wrong* and *right* development of the religious sentiment consists in this, that the one is the broad, popular road which leads to the *destruction* of harmony and desolation of mind; and that the other is the straight and beautiful path, which leads to all present and future happiness. This religion originated in the bosom of the Divine Mind; it was deposited by Him in the human soul, and will live forever. It is every one's guardian spirit; it is an unextinguishable interior light; it is, like every other spiritual sentiment, an angel teaching us our duty to the body and mind, the parent and brother, the universe and the Father. It lives and will live majestically, independent of churches, books, and creeds. It has caused, in its *misdirected* and *inverted* operation, all we most regret and deplore; and it has caused, and will cause, in its *proper* development, all that we most love and admire.

To ask what a man believes, that we may know whether to trust and respect him, is not wise. The most

religious man, the man nearest the kingdom of Heaven, is one who lives consistently with himself, in harmony with the neighbor, and considers *justice* his spiritual companion.

The simplest idea of self-responsibility will grow into a compound one, and embrace the whole fraternity of human creation; and acknowledging universal relations the mind will expand through all spheres, a devoted disciple to the good and the true. To cultivate true religion, we must be free, very free from every prejudice and circumstance that can trammel or impede its primary operation. Nothing must be allowed to reverse or prevent its upward tendency.

First, then, "know thyself;" secondly, "love thy neighbor;" thirdly, "be good, be truthful, be just, love God, and be happy." I know this to be the true but unloved religion.

With regard to truth and mystery, and the necessity of reliable spiritual intercourse, James J. G. Wilkinson, in his recent classic biography of Swedenborg, the Swedish philosopher and seer, says: "We study the spiritual world, because one of us has been there, and reported it; and we study the natural world, because it is given to us, and our senses are given to it, in short, because we did not make it, but it is a divine fact.

Whatever we have made ourselves, we do not study, which is a sufficient demolition of subjective knowledge. Thus from the spheres a blackness is departing. Mystery, the mother of the abominations and harlots of the earth, is unrolling from theology, philosophy, and science; and soon the practical, the only sublime, will be all in all. For time will not wait long, after marrying the mind to experience, before the importance of daily life will not only suggest but allow or disallow every theory, upon whatever subject put forth.

. . . . "The lowest *experience* of all time is rife in spiritual intercourse already; man believes it in his fears and hopes, even where his education is against it; almost every family has its legends, and nothing but the wanting courage to divulge them keeps back this supernaturalism from forming a library of itself. Yea, and every mourner, by a freshly-opened grave, shoots with untamable love toward departed friends, and bespeaks them, while the genius of grief is on him, as persons of real and presentable stuff. At such a clever time, burial services are but the background on which the heart delineates its native skies. This is the sense of universal mankind.

Science, too, is infected with these vulgar apprehensions; it cannot shake them off, though it cannot adopt them. What would it not give to be rid of mesmerism,

or even of magic and astrology, which it has never known how to exterminate? This is hopeless now. These griffins of knowledge have bitten into its substance, and must either become sciences, or science dies of them. The positive school is precisely that which can least resist the invasion of supernaturalism. Many materialists already have fallen before it, and sunk, as might be expected, into a peculiar unreasoning superstition. Nothing can save them but attention to spiritual experiences. Add to which, that the scientific men, with their deep breaths and fixed objects, are taking the path to seership in their own bodies; . . . for science itself is the appointed Seer of the Future.

> "Old experience doth attain,
> To something of prophetic strain."

Again, if we turn to the *arts*, electric telegraphs make spiritual presence between distant places; London and Edinburgh commune in spaceless conversations. Another medium, glowing hotter with world-friendships, will give mutual sight to the ends of the earth. Only sink into the air-mine of community, and India and England shall be permanent natural apparitions to each other. The mirage is a true sign-post of this consummation. Distance is dying, and will be only represented in the altitude of the human perceptions. Mag-

netism itself, in its instant rounds, derides and despises it; the very stones appear to each other by its spiritual communications; and shall men, who are one in a nobler magnetism, be reproved by the friendships of the ground?"

In conclusion, I feel impressed to remark, that the era of mythology and superstition is fast decaying. Ignorance, bigotry, scepticism, fanaticism, intolerance, spiritual depression, and all slavery—the great evils which now beset mankind—are rapidly dispersing; they shall recede entirely from the earth, never again to enslave and degrade humanity. This world of thought and affection, and of social relations, shall be progressively purified, until there shall be unfolded a new heaven and a new earth wherein dwelleth righteousness. And the evils which *now* exist, shall be known only to those who will trace the history of our race; which they will do with mingling feelings of pity and regret. By spiritual intercourse we learn that all men shall ultimately be joined into one BROTHERHOOD; their interests shall be pure and reciprocal; their actions shall be just and harmonious; they shall be as one *Body*, animated by universal Love and governed by pure Wisdom. Man's future is glowing with a beautiful radiance. The mental sky is fast becoming clear

and serene; and the scene is one of grandeur and sublimity. Truth *will* consume all error and artificial theology, whose power is weakened, and whose corruptions are revealed, by the divine light of Nature's manifestations. Yea, *all evil and error* will be finally subdued and banished by the triumph of the principles that are *good*, *divine*, and *unchangeable*; and unrighteousness shall be no more! Streams of good and healthy inspirations will spring up, and flow down, to cleanse and refresh the moral world, on whose advancing tide the whole race will ascend to intellectual and social harmony, and to a high state of spiritual elevation and intercourse.

HOW TO FORM A SPIRIT CIRCLE.

THE instructions contained in this volume were published over twenty years ago. Experience has demonstrated their adaptness to ends sought. Some variety of plan is needful, however; hence the following, from the *London* (Eng.) *Spiritualist*,* is deemed valuable: An experimental trial at home, among family friends and relatives, often gives the most satisfactory evidence of the reality of spiritual phenomena. At the same time, as no fully developed medium is present among those

* AN IMPORTANT STANDARD OF JUDGMENT.—This ably conducted Journal keeps before the people week by week the following most wise and charitable rule: "*When reports of the speeches of spirits are printed in this Journal, non-Spiritualists should understand that spirits out of the body are wise or foolish, truthful or untruthful, just the same as spirits in the body. Moreover, they are but individuals, so do not know everything. The statements of a spirit are but the assertions of an individual; but by comparing the statements of many spirits, it may in time be possible to discover in what points they agree, and to sift out the unreliable communications. Many spirits cannot see each other, any more than we can see them, and as some of them are thus in different states of life, it does not follow that contradictory messages are therefore untruthful. Spirits are of different religions, consequently their teachings do not altogether agree; there is no more uniformity in the next world than in this one.*"

who have never obtained manifestations before, the probability is that there will be no results. Nevertheless, it is a very common thing for striking manifestations to be obtained in this way at the first sitting of a family circle; perhaps for every one successful new circle thus started without a medium, there are six or seven failures, but no accurate statistics on this point have yet been collected. When once manifestations have been obtained, they will gradually increase in power and reliability at successive sittings. The following is a good plan of action:

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for an hour during the sitting of the circle. Wet, damp, and foggy weather is bad for the production of physical phenomena.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known

why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle is likely to attract a higher and more pleasing class of spirits.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, If I speak the letters of the alphabet slowly, will you signal every time I come to a letter you want, and spell us out a message? Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, Are we sitting in the right order to get the best manifestations? Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, Who is the medium? When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

THE REPORT OF THE COMMITTEE OF THE LONDON DIALECTICAL SOCIETY ON SPIRITUALISM.

YESTERDAY the long-expected report of the Committee of the Dialectical Society on Spiritualism was published by Messrs. Longmans, and it is a book which will live in history.* The Dialectical Society was founded early in the year 1867, under the presidency of Sir John Lubbock, Bart., M.P., for "the philosophical treatment of all questions, especially those which lie at the root of the differences which divide mankind," and, unlike the other societies, it resolved not to exclude from consideration political or religious subjects, or subjects opposed to popular prejudices. The founders of the Dialectical Society said in their prospectus:

"The London Dialectical Society will have effected much good, if by its means persons are made to feel that to express a belief on a disputed question with regard to which they refuse to examine the evidence, is an act altogether unworthy of a rational being, and that the only method of arriving at truth is by submitting one's opinion to the test of unsparing and adverse criticism. Freedom of speech and

* The entire report and all the comments here given are from the *London* (Eng.) *Spiritualist*, bearing date October 11th, 1871. As a matter of highly important history it is here embodied.

thought are (not less than personal freedom) the natural birthright of all mankind. To refrain from uttering opinions because they are unpopular, betokens a certain amount of moral cowardice, engendered by long-continued persecution. To state fearlessly the truth, or what we believe to be the truth, even though it be held only by a few, is the act of all who consider the exercise of private judgment a right, and the extension of human knowledge a duty. But society generally has not reached such a stage of progress as to allow individuals to give expression to their honest and deliberate convictions, without inflicting upon them penalties more or less severe. The effect of this is to deter men from expressing opinions which might be corrected if erroneous, or accepted if true. In the London Dialectical Society, however, not only will no person suffer obloquy, on account of any opinion which he may entertain or express, but he will be encouraged to lay before his fellow-members the fullest exposition of his views. . . . Let us be mindful of the fact that throughout the whole history of the world, the voice of authority has constantly opposed new truths; and with an earnest desire both to learn and teach, let us zealously follow the practice of dialectics, unaffected by the praises of some, undeterred by the denunciations of others, but conscious of honesty and purity of motive, and desirous for the wisdom and happiness of man."

On the foregoing principles has the Dialectical Society honestly investigated several unpopular subjects, and discovered some remarkable truths, not all of which have been published. At last a very big unpopular truth in the shape of Spiritualism came across their path—a very leviathan in comparison with the sprats which they had hitherto been netting—and they appointed a Committee to investigate the subject. Spiritualism raised the little society into public notice, because it undertook a serious duty which other learned

societies have up to this time shirked; the newspapers, and perhaps the Council of the Dialectical Society, were jubilant over the exposure which was certain to result. The Committee, composed of legal, medical, and professional men, strongly prejudiced at the outset against Spiritualism, investigated for *two years*, and then gave in a report strongly in favor of Spiritualism. It had been understood all along that this report was to be published, and those who were invited to give evidence before the Committee, were asked either to put it in writing or to revise the shorthand notes, in the former case imposing a heavy tax upon the time of professional men, like Mr. Varley, for instance, who have something more to do than to write for idle purposes.

So the report, when it was presented, was in favor of Spiritualism; at this unexpected result the Dialectical Society took fright. The Council ran away, and refused to publish it, leaving its Committee in the lurch. On the 20th of July last, when the report was submitted to the Council, the Council gave a vote of thanks to the Committee, and passed the following resolution:

"That the request of the Committee that the report be printed under the authority of the Society, be not acceded to."

In consequence of the above decision, the Committee

unanimously determined to publish the report on their own responsibility, and it is now, accordingly, submitted to the public.

THE MEMBERS OF THE DIALECTICAL COMMITTEE.

The Committee was appointed on the 26th January, 1869, as follows:

"H. G. Atkinson, Esq., F.G.S.; G. Wheatley Bennett, Esq.; J. S. Bergheim, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D D.; Charles R. Drysdale, Esq., M.D.; D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds; James Gannon, Esq.; Grattan Greary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffrey, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq.; C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volckman, Esq.; Horace S. Yeomans, Esq.

"Professor Huxley and Mr. George Henry Lewes, to be invited to co-operate. Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the Committee:

"George Cary, Esq., B.A.; Edward W. Cox, Esq., Serjeant-at-Law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-Law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq."

THE OFFICIAL REPORT OF THE COMMITTEE.

The following is the official report of the Committee of the Dialectical Society on Spiritualism:—

"*To the Council of the London Dialectical Society:*

"GENTLEMEN,—The Committee appointed by you to investigate

the phenomena alleged to be Spiritual Manifestations, report thereon as follows:

"Your Committee have held fifteen meetings, at which they received evidence from thirty-three persons who described phenomena, which, they stated, had occurred within their own personal experience.

"Your Committee have received written statements relating to the phenomena from thirty-one persons.

"Your Committee invited the attendance, and requested the co-operation and advice of scientific men who had publicly expressed opinions favorable or adverse to the genuineness of the phenomena.

"Your Committee also specially invited the attendance of persons who had publicly ascribed the phenomena to imposture or delusion.

"Your Committee, however, while successful in procuring the evidence of believers in the phenomena, and in their supernatural origin, almost wholly failed to obtain evidence from those who attributed them to fraud or delusion.

"As it appeared to your Committee to be of the greatest importance that they should investigate the phenomena in question, by personal experiment and test, they resolved themselves into sub-committees as the best means of doing so.

"Six sub-committees were formed. All of these have sent in reports, from which, it appears, that a large majority of the members of your Committee have become actual witnesses to several phases of the phenomena without the aid or presence of any professional medium, although the greater part of them commenced their investigations in an avowedly sceptical spirit.

"These reports, hereto subjoined, substantially corroborate each other, and would appear to establish the following propositions:

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

"2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.

"3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.

"4. That the answers and communications thus obtained are, for the most part, of a commonplace character; but facts are sometimes correctly given which are only known to one of the persons present.

"5. That the circumstances under which the phenomena take place are variable, the most prominent fact being that the presence of certain persons seems necessary to their occurrence, and that of others generally adverse; but this difference does not appear to depend upon any belief or disbelief concerning the phenomena.

"6. That, nevertheless, the occurrence of the phenomena is not insured by the presence or absence of such persons respectively.

"The oral and written evidence received by your Committee not only testifies to the occurrence of phenomena of the same nature as those witnessed by the sub-committees, but to others of a more varied and extraordinary character.

"This evidence may be briefly summarized as follows:

"1. Thirteen witnesses state that they have seen heavy bodies—in some instances men—rise slowly in the air and remain there for some time without visible or tangible support.

"2. Fourteen witnesses testify to having seen hands or figures, not appertaining to any human being, but life-like in appearance and mobility, which they have sometimes touched or even grasped, and which they are therefore convinced were not the result of imposture or illusion.

"3. Five witnesses state that they have been touched by some invisible agency on various parts of the body, and often where requested, when the hands of all present were visible.

"4. Thirteen witnesses declare that they have heard musical pieces well played upon instruments not manipulated by any ascertainable agency.

"5. Five witnesses state that they have seen red-hot coals applied to the hands or heads of several persons without producing pain or scorching; and three witnesses state that they have had the same test applied to themselves with the like immunity.

"6. Eight witnesses state that they have received detailed information through rappings, writings, and other ways, the accuracy of which was unknown at the time to themselves or to any persons present, and which, on subsequent inquiry, was found to be correct.

"7. One witness declares that he has received a precise and detailed statement which, nevertheless, proved to be entirely erroneous.

"8. Three witnesses state that they have been present when drawings, both in pencil and colors, were produced in so short a time, and under such conditions, as to render human agency impossible.

"9. Six witnesses declare that they have received information of future events, and that in some cases the hour and minute have been accurately foretold days and weeks before.

"In addition to the above, evidence has been given of trance-speaking, of healing, of automatic writing, of the introduction of flowers and fruits into closed rooms, of voices in the air, of visions in crystals and glasses, and of the elongation of the human body.

"Many of the witnesses have given their views as to the sources of the phenomena.

"Some attribute them to the agency of disembodied human beings, some to Satanic influence, some to psychological causes, and others to imposture or delusion.

"The literature of the subject has also received the attention of your Committee, and a list of works is appended for the assistance of those who may wish to pursue the subject further.

"In presenting their report, your Committee, taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts, the extent to which their testimony is supported by the reports of the sub-committees, and the absence of any proof of imposture or delusion as regards a large portion of the phenomena; and, further, having regard to the exceptional character of the phenomena, the large number of persons in every grade of society and over the whole civilized world who are more or less influenced by a belief in their supernatural origin, and to the fact that no philosophical explanation of them has yet been arrived at, deem it incumbent upon them to state their conviction that the

subject is worthy of more serious attention and careful investigation than it has hitherto received.

"Your Committee recommend that this report and the report of the sub-committees, together with the evidence and correspondence appended, be printed and published."

THE REPORTS OF THE EXPERIMENTAL SUB-COMMITTEES.

The Committee collected information in two ways: firstly, by taking down the evidence of Spiritualists and of persons opposed to Spiritualism; secondly, by appointing sub-committees to observe the manifestations for themselves. The latter class of evidence is the most interesting, because it comes from men who were strongly opposed to the whole subject, just as Mr. Crookes was when one of the daily papers, some two years ago, asked him to explode the imposture for it, and publish the results—which he has done.

The reports of the result of patient practical investigation for two years, are very interesting to all Spiritualists; we quote one of them as a sample, and those who wish for further information as to the results of observation by the sub-committees, are referred to the exceedingly valuable book in which they are published. The following is the report of one of the Committees:

"Since their appointment on the 16th of February, 1869, your Committee have held *forty* meetings for the purpose of experiment and test.

"All of these meetings were held at the private residences of mem-

bers of the Committee purposely to preclude the possibility of pre-arranged mechanism or contrivance.

"The furniture of the room was on every occasion its accustomed furniture.

"The tables were in all cases heavy dining-tables, requiring a strong effort to move them. The smallest of them was 5ft. 9in. long by 4ft. wide. The largest was 9ft. 3in. long and 4½ft. wide, and of proportionate weight.

"The rooms, the tables, and other furniture were repeatedly subjected to careful examination before, during, and after the experiments, proving that no concealed machinery, instrument, or other contrivance existed by means of which the sounds or movements could be caused.

"The experiments were conducted in the light of gas above the table, except on the few occasions specially noted in the minutes.

"On several occasions members of your Committee were seated under the table during the experiments.

"Your Committee have studiously avoided the employment of professional or paid mediums. All were members of the Committee, persons of social position, of unimpeachable integrity, with no pecuniary object, having nothing to gain by deception, and everything to lose by detection of imposture.

"Your Committee have held some meetings without the presence of a medium (it being understood that throughout this report the word 'medium' is used simply to designate an individual without whose presence the phenomena described either do not occur at all, or with greatly diminished force and frequency), purposely to try if they could produce, by any voluntary efforts, effects similar to those witnessed when a medium was present. By no endeavors were they enabled to produce anything at all resembling that which they had seen and heard in their ordinary experiments.

"Every test that the combined intelligence of your Committee could devise has been tried with patience and perseverance. The experiments were conducted under a great variety of conditions, and ingenuity has been exerted in devising plans by which your Committee might verify their observations and preclude the possibility of imposture, or of delusion.

"Your Committee have confined their report to *facts* witnessed by them in their collective capacity, which facts were *palpable to the senses, and their reality capable of demonstrative proof.*

"Of the members of your sub-committee, about *four-fifths* entered upon the investigation to which they were appointed, wholly sceptical as to the reality of the alleged phenomena, and firmly believing them to be the result either of *imposture*, or of *delusion* or of *involuntary muscular action.* It was only irresistible evidence, under conditions that precluded the possibility of either of these solutions, and after trial and test many times repeated, that the most sceptical of them were slowly and reluctantly convinced that the phenomena exhibited in the course of their protracted inquiry were veritable facts.

"The result of their long-continued and carefully-conducted experiments, with trial of every detective test they could devise, has been to establish conclusively—

"First—That under certain bodily or mental conditions of one or more of the persons present, a force is exhibited sufficient to cause motion in heavy bodies, without the employment of any muscular force, without contact, and without material connection of any kind between such bodies and the body of any person present.

"Second—That this force can make distinctly *audible* sounds apparently proceeding from solid bodies not in contact with, nor having any visible or material connection with, the body of any person present, and which sounds are proved to proceed from them by the vibrations which are distinctly felt when those bodies are touched.

"Third—That this force is frequently directed by some intelligence.

"At *thirty-four* out of the forty meetings of your Committee some of these phenomena occurred.

"A description of one experiment, and the manner of conducting it, will best show the care and caution with which your Committee have pursued their investigations.

"So long as there was contact, or even the possibility of contact, by a finger, by the feet, or even by the clothes, of any person in the room, with the substance moved or sounded, there could be no perfect assurance that the motions and sounds were not produced by the person so in contact with the thing operated upon.

"The following experiment was therefore tried:

"After a committee of eleven persons had been sitting round the dining-table above described for forty minutes, and various motions and sounds had occurred, the chairs were turned with *their backs to the table*, at about nine inches from it. All present then knelt upon their chairs, placing their arms upon the backs of their chairs. In this position, the feet were of course turned away from the table, and by no possibility could be placed under it or touch the floor. The hands were extended over the table at about four inches from the surface.

"In this position, contact with any part of the table was physically impossible.

"In less than a minute the table, untouched, moved *four* times; at first about *five* inches to one side, then about *twelve* inches to the opposite side, then about four inches, and that about six inches.

"The hands were next placed on the backs of the chairs and about a foot from the table. In this position, the table again moved *four* times, over spaces varying from four to six inches. Then all the chairs were removed twelve inches from the table. All knelt as before. Each person folded his hands behind his back, his body being about eighteen inches from the table, and having the back of the chair between himself and the table. In this position the table again moved four times, in like manner as before. In the course of this conclusive experiment, and in less than half an hour, the table moved, without contact or possibility of contact with any person present, *twelve* times, the movements being in different directions, and some according to the request of different persons present.

"The table was then carefully examined, turned upside down, and taken to pieces, but nothing was discovered. The experiment was conducted throughout in the full light of gas above the table.

"Altogether, your Committee have witnessed upwards of fifty similar motions without contact on eight different evenings, in the houses of different members of your Committee, and with the application of the most careful tests their collective intelligence could devise.

"In all of these experiments upon motion without contact, the utmost care was taken to preclude the possibility of mechanical or

other contrivance. But this was also negatived by the fact that these movements were in various directions, now to one side, then to the other; now up the room, now down the room—motions that would have required the coöperation of many hands or feet, which, from the great size and weight of the table, could not have been so used without the visible exercise of muscular force. Every hand and foot was plainly to be seen, and could not have been moved without instant detection.

"Nor was it a possible delusion. The motions were from one place to another place in the room, and were witnessed simultaneously by all present. It was a matter of measurement, and not of opinion or of fancy.

"And it occurred so often, under so many and various conditions, with such safeguards against error or deception, and with such invariable results, as to satisfy the members of your Committee by whom the experiment was tried, wholly sceptical as most of them were when they entered upon the investigation, that *there is a force capable of moving heavy bodies without material contact, and which force is in some unknown manner dependent upon the presence of human beings.*

"There appears to your Committee to be no ground for the popular belief that the presence of sceptics interferes in any manner with the production or action of the force.

"Your Committee has not, in its collective character, obtained any evidence as to the nature and source of this force, but simply as to *the fact of its existence or non-existence.*

"In conclusion, your Committee express their unanimous opinion that the one important physical fact whose existence has been proved to them, that *motion may be produced in solid bodies without material contact, by some hitherto unrecognized force operating within an undefined distance from the human organization, and beyond the range of muscular action*, should be subjected to further scientific examination and tests, with a view to ascertain its true sources, nature, and power.

"The notes of the experiments made at each meeting, and their results, are appended to this report."

THE PAPER BY DR. EDMUNDS.

Mr. James Edmunds, M.D., is one of the members of the Committee who objects to its official report, so he has written a long paper, which is published along with the report, setting forth his opinion that Spiritualism is a mixture of imposture and delusion.

A few preliminary remarks about Dr. Edmunds may help to give clear ideas on the subject. He is a gentleman who, whenever he has had the chance, has seized opportunities to thrust himself into public notice by connecting himself with subjects agitating the public mind. Last August, when the hot weather caused the usual panic about the possible approach of Asiatic cholera, great notoriety was to be won by the medical practitioner who found the first cholera case in London, and Dr. Edmunds proved to be the "coming man." *The Times* of August 15th contained the following letter:

To the Editor of the Times.

"SIR,—At half past two this morning I was called up to a typical case of Asiatic cholera in Charlotte street, Portland place. As your columns will be the best medium for warning all the sanitary officials of the metropolis, I have posted down to write these few lines in your office, and trust that they may get in before you go to press.

"JAMES EDMUNDS, M.D.

"4 FITZROY SQUARE, W., August 15th, 3.30 A.M."

Dr. Edmunds attracted the notice of Parliament by

means of this letter. On the evening of the 15th August, Mr. Forster told the House of Commons that Dr. Buckland had been to see the patient, and there was reason to suppose that it was *not* a case of cholera. Mr. Forster thought that if Dr. Edmunds had waited a little longer he would not have thought it necessary to write a letter "causing needless alarm." The House greeted the last sentiment with cries of "Hear, hear."

When the doings of the St. Pancras Guardians came before the public a year or two ago, Dr. Edmunds took up the cudgels on one side, and gained notoriety. When School Boards were the order of the day, he came before the public as a candidate, and—was rejected.

When the Dialectical Committee, in the face of great opposition and unlimited newspaper abuse, resolved to be honest, and tell the truth about spiritual phenomena, a fine opportunity presented itself to Dr. Edmunds, and he will gain immense popularity by taking the popular side of an unpopular subject. Still, there were difficulties in his path. For instance, in May, 1868, he was appointed by a public audience, as one of a Committee of two to go on the platform and test the truth of the Davenport manifestations. The Davenports not only accepted him on the platform, but had him tied up in their cabinet with them, that he might witness whether they did anything while the manifestations were going

on. The musical instruments flew about as usual, coats were whisked on and off, one of them being Dr. Edmunds' coat, and when the manifestations were over, Dr. Edmunds publicly told the listeners that what had taken place was inexplicable.

Dr. Edmunds backs out of this dilemma in the report before us by intimating that he afterwards changed his mind about the Davenports.

Mrs. Dr. Edmunds is a lady in every sense of the word, and a physical medium. Some of the manifestations witnessed by the Dialectical Committee occurred through the mediumship of Mrs. Edmunds, who many times sat in circle with them. This extremely interesting fact Dr. Edmunds says nothing about in his essay; it is not an easy one to face.

Three or four years ago Dr. Edmunds was at a *séance* with Mrs. Guppy. He styles the manifestations, which were really weak and poor on that evening, as "trumpery tricks," and says that a spirit drawing was found in a portfolio of paper placed on the table before the company, at the commencement of the *séance*, and so folded that the drawing would not be likely to be noticed. Mr. Guppy states that any unbiassed person must see that it is "perfectly evident that persons wishing to deceive, and having darkness and unlimited time at their command, would never commit such a blunder as to put a

drawing, however folded, on the table, open to the inspection of all the company."

It is no easy thing to get a *séance* with Mrs. Guppy, as so many wish to see her manifestations, and the members of her circles are usually very high-class people. Mr. Guppy says that the gentleman for whom the *séance* had been arranged (the Hon. Mr. ——, who has considerable influence in Parliament), "permitted" Dr. Edmunds to come with him to the house. Dr. Edmunds, in his paper, denies this, and says that he had a written invitation. We have since inquired into the facts of Mrs. Guppy, who tells us that Mrs. Dr. Edmunds called on her, and asked for an invitation, which she refused, and added that the *séance* was a private one for Mr. ——. Dr. Edmunds accordingly wrote to this gentleman, and asked for an invitation. He obtained it for himself, but brought Mrs. Edmunds with him without any invitation at all.

Mr. Guppy says that the gentleman who permitted the Doctor to accompany him to the *séance* distinctly avers that no such event occurred as that narrated by Dr. Edmunds about the finding of the drawing.

Dr. Edmunds says that Mrs. Mary Marshall the younger imposed on the Committee at a *séance* held before them in a bright light with a great number of persons present, including the reporter of the *Daily Tele-*

graph, the said reporter being one who knew nothing about Spiritualism and an unbiassed witness. Dr. Edmunds says Mrs. Marshall made raps with her feet. Raps came from a folding door in full view of those present, while nobody was near it. The proceedings were truthfully reported in full next day in the *Daily Telegraph*, without a word about the detection of any imposture. Dr. Edmunds prints that Mr. Coleman had previously informed the Committee that if they had Mrs. Marshall, "a table would go up to the ceiling." Here is what Mr. Coleman says:

To the Editor of the Spiritualist.

SIR,—I have just heard that in the forthcoming report of the Dialectical Society on Spiritualism, Dr. Edmunds, the chairman of the Committee of Investigation, has made the following statement: "Mr. Coleman assured us (the Committee) that if we had Mrs. Marshall we should see a table go bodily up to the ceiling."

At a meeting of the Society Dr. Edmunds, during a discussion, made a similar statement when I happened, without his knowing it, to be present. I at once told him it was an entire misapprehension on his part. I could not, and never had made such a proposition. Dr. Edmunds looked round for support from some one of the many members of the Committee who were present, and not finding any, he eagerly and confidently appealed to Mr. Bennett, the Secretary, who entered the room at that moment. That gentleman replied, "No, I have no recollection of such an assurance being given."

I added, "I was glad to find Dr. Edmunds was not supported in his erroneous impression, and as the statement was absolutely unfounded, I hoped he would never repeat it." Under such circumstances, that he should now put the same statement upon record in a formal way is, to say the least, extremely discreditable to Dr. Edmunds.

B. COLEMAN.

UPPER NORWOOD, Oct. 11.

Of course everybody knows that nobody can tell what will take place at a *séance*, and it is utterly impossible that an experienced Spiritualist like Mr. Coleman could have made the alleged promise.

Mr. Sergeant Cox contributes a memoir, in the course of which he states that Dr. Edmunds was not an acting member of the sub-committee for experimental investigation; he was never present at the entire of *any* of its forty meetings, and he did not witness *even one* of the crucial tests which the sub-committee applied to the phenomena.

FACTS FOR THE CONSIDERATION OF SCEPTICS IN SPIRITUALISM.

THE following summary is quoted from the *Spiritualist*, for the purpose of bringing before the reader some idea of the progress made since the first appearance of this volume: *

The phenomena seen at spiritual circles are so extraordinary, and so unlike those coming within the ordinary range of human experience, that it is quite right not to accept them on the testimony of others. Each individual should witness and test them personally, and believe nothing until the absolute knowledge is gained that denial is impossible.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

The testimony of reliable and respectable witnesses that the phenomena of Spiritualism are actual facts,

* The author's sequel to this volume, entitled "*Spirit Mysteries Explained*," at present known as "*Present Age and Inner Life*," should be perused by the reader, inasmuch as it is full, complete, and exhaustive of all the facts and phases of modern and ancient Spiritualism.

and not imposture or delusion, has of late years so accumulated as to possess very great weight. In the case of Lyon *v.* Home, Mr. Robert Chambers, Mr. C. F. Varley, Dr. Gully, Mr. and Mrs. S. C. Hall, and others, all made affidavits strongly in favor of Mr. Home. The following was a portion of the affidavit of Mr. C. F. Varley, C.E., F.R.G.S., M.R.I.:

"I have been a student of electricity, chemistry, and natural philosophy for twenty-six years, and a telegraphic engineer by profession for twenty-one years, and I am the consulting electrician of the Atlantic Telegraph Company, and of the Electric and International Company.

"About eight years ago, I called on Mr. Home, the defendant in this suit, and stated that I had not yet witnessed any of the physical phenomena, but that I was a scientific man and wished to investigate them carefully.

"He immediately gave me every facility for the purpose, and desired me to satisfy myself in every possible way, and I have been with him on divers occasions when the phenomena have occurred. I have examined and tested them with him and with others, under conditions of my own choice, under a bright light, and have made the most jealous and searching scrutiny. I have been, since then, for seven months in America, where the subject attracts great attention and study, and where it is cultivated by some of the ablest men, and having experimented with and compared the forces with electricity and magnetism, and after having applied mechanical and mental tests, I entertain no doubt whatever that the manifestations which I have myself examined were not due to the operations of any of the recognized physical laws of nature, and that there has been present on the occasions above mentioned some intelligence other than that of the medium and observers."

It also came out in the evidence given at the trial,

that Mr. Home had been the invited and unpaid guest of the Emperor and the Empress of the French, the Emperor, Empress, and the late Empress Dowager of Russia, the Grand Duke Constantine, the King of Prussia, the late King of Bavaria, the late King of Wurtemberg, and the Queen of Holland. Mr. Home says that in all his life he has never taken a farthing of pay for his *séances*. In March, 1869, the *Spiritual Magazine* gave the names of the following gentlemen as those who have long been investigating the subject:

"Cromwell F. Varley, Esq., Fleetwood-house, Beckenham; Alfred R. Wallace, Esq., Holly-house, Barking; Professor De Morgan, 91 Adelaide-road, N. W.; Captain Drayson, R. A., Woolwich; Dr. J. M. Gully, The Priory, Great Malvern; Dr. J. J. G. Wilkinson, 4 St. John's-wood-villas, N.W.; Dr. Dixon, 8 Great Ormond-street, W.C.; S. C. Hall, Esq., 15 Ashley-place, Victoria-street, S.W.; Newton Crosland, Esq.; William Howitt, Esq., The Orchard, Hare-green, Esher, Surrey; Robert Chambers, Esq., St. Andrew's, Edinburgh; H. D. Jencken, Esq., Kilmorey-house, Norwood; J. G. Crawford, Esq., 52 Gloucester-crescent, N.W.; W. M. Wilkinson, Esq., Oakfield, Kilburn; Lord Adare, 5 Buckingham-gate; The Master of Lindsay, Grosvenor-square."

Mrs. De Morgan has written a book, entitled *From Matter to Spirit* (Longmans), where she gives many interesting particulars, the result of ten years' experience in Spiritualism. Professor De Morgan, President of the Mathematical Society of London, in his preface to the book, says:

"I am perfectly convinced that I have both seen and heard, in a

manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

Dr. Hooker, in his opening address, as President of the British Association at Norwich in 1868, spoke very highly of the scientific attainments of Mr. Alfred R. Wallace, F.L.S. Mr. Wallace is an avowed Spiritualist. Professor Hare, of Philadelphia, the inventor of the Hare's Galvanic Battery, once refused to witness spiritual phenomena, alleging that Faraday's "unconscious muscular action" theory explained all the facts. A friend wrote to him detailing things he had seen which were inexplicable by that theory. Hare, at once, like a sensible man, went to see for himself. The result was that he came into communication with some of his own departed relatives. He then made mechanical telegraphic machines, which were intelligently worked by spirits while the apparatus was screened from the sight of the medium, and he wrote a book recording all these facts. That book is now in the British Museum Library. Judge Edmonds, of New York, is another very eminent American Spiritualist, who has also written interesting books on the subject. Recently, in England, Viscount Adare has written a book bearing testimony to the truth of Spiritualism, and it has a preface by Lord Dunraven. This book is printed for

private circulation only, which is an error in judgment. Valuable evidence in favor of Spiritualism is given by John Wesley and his family; for spirit-rapping and movements of wooden materials by invisible agency occurred in their own house. Documentary evidence of what they witnessed was drawn up and signed on the spot, and is published in Southey's *Life of Wesley*.

Mr. W. Crookes, F.R.S., editor of the *Chemical News*, is now investigating Spiritualism, and he has published an article in the *Quarterly Journal of Science*, stating that its phenomena are real, and not delusion or imposture, though he does not know as yet whether they are produced by disembodied spirits. The following letter, which he wrote to Mr. Varley, was published in the *Spiritualist* of July 15th, 1870:

"20 MORNINGTON-ROAD, LONDON, N.W.
"July 13th, 1870.

"DEAR MR. VARLEY,—I was very pleased to receive your letter of the 9th inst., in which you discuss some points alluded to in my paper on 'Spiritualism viewed by the Light of Modern Science.'

"You have been working at the subject for more years than I have months, and knowing, as you do, the enormous difficulties in the way of accurate investigation—difficulties for the most part interposed by Spiritualists themselves—you will not be surprised to find that I only feel the ground firm under me for a very short distance along the road which you have travelled so far.

"I was deeply interested in reading of your experiments, the more so as I have been working in a similar direction myself, but as yet with scarcely a tangible result.

"You notice that I admit freely and fully the physical phenomena. Let this openness be a guarantee that I shall not hesitate for a moment in recording, with equal fearlessness for the consequences, whatever convictions my investigation leads me to—whether it points to a mere physical force, or makes me, as you predict, a convert to the spiritual hypothesis—but I must let my convictions come in my own way, and if I hold somewhat stubbornly to the laws of conservation of force and impenetrability of matter, it should not be considered as a crime on my part, but rather as a peculiarity in my scientific education.

"I have already had many letters, both from Spiritualists and from leading men of science, saying that they are glad I have taken up the subject, and urging me to continue the investigation. In fact, I have been agreeably surprised to find encouragement from so many scientific men, as well as sympathy from the good friends I possess amongst the Spiritualists.

"Believe me, my dear sir, very truly yours,

"WILLIAM CROOKES."

A work entitled *The Book of Nature*, by C. O. Groom Napier, F.C.S. (London, John Camden Hotten, 1870), has a preface by the late Lord Brougham, in which that eminent statesman says:

"There is but one question I would ask the author, is the Spiritualism of this work foreign to our materialistic, manufacturing age? —No; for amidst the varieties of mind which divers circumstances produce, are found those who cultivate man's highest faculties;—to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is Modern Spiritualism."

Signor G. Damiani, a Sicilian gentleman living at Clinton, has written a pamphlet, still in print, in which he severely censures Professor Tyndall, Mr. G. H.

Lewes, and others like them, for refusing to investigate the subject. He further offers a reward of 1,000 guineas to any respectable, scientific or educated men, who will investigate the subject and prove it to be an imposture. The following are his words:

"I now offer you two challenges.

"First, I challenge you, or either of you, or any of the public who, like you, disbelieve in the genuine character of spiritualistic phenomena, to deposit in the hands of any well-known London banker, whom you or they may name, the sum of five hundred guineas; and I pledge myself to immediately deposit in the same bank a like amount,—the ownership of such sum of one thousand guineas to depend upon my proving by evidence sufficient to establish *any* fact in history or in a criminal or civil court of justice,—

"First—That intelligent communications and answers to questions put, proceed from dead and inert matter in a manner inexplicable by any generally recognized law of nature.

"Secondly—That dead and inert matter does move without the aid of any mechanical or known chemical agency, and in defiance of all the admitted laws of gravitation.

"Thirdly—The voices appertaining to no one in the flesh are heard to speak and hold rational converse with men.

"A jury of twenty-four gentlemen, twelve to be chosen by each party (such jury to consist exclusively of members of the learned professions and literary men), to decide whether or not the facts contained in the above propositions are conclusively proved *per testes* —*i.e.*, by witnesses of established character. A majority of the twenty-four to decide. If the verdict be that these facts have *not* been established, the thousand guineas are to belong to the party accepting this challenge; if the verdict be that these facts *are* established, the thousand guineas to be mine.

"Secondly—Immediately after the above wager being decided, either way, I offer a like challenge of five hundred guineas (to be met on the other side in like manner as above)—the ownership of the

second sum of one thousand guineas to depend upon the establishment of the facts contained in the propositions already given *by experiments conducted in the actual presence* of the twenty-four gentlemen who have decided the previous wager; the verdict of the majority to decide in this case likewise.

"In either case, the *séances* are to be conducted in any public or private building which the jury may select, and which may be available for the purpose.

"The result of these challenges (if accepted and decided) to be advertised by the victorious party, at the expense of the defeated party, in all the London daily papers.

"I hope this is plain English.

"Awaiting a reply to this letter, and to the challenge with which it concludes, I am, gentlemen; your obedient servant,

"CLINTON, Oct. 1, 1868. G. DAMIANI.

"P.S.—Letters addressed 'Sigr. Damiani, care of Manager of West of England and South Wales District Bank, Corn-street, Bristol,' will always reach the writer."

In addition to the above evidence, there is the testimony of numbers that the modern spiritual manifestations are realities. Mr. Hepworth Dixon, in his *New America*, estimates the number of spiritualists in the United States at rather less than three millions, and this is about the lowest estimate that anybody has made. There are no accurate statistics, and different authorities vary in their estimates from three to eleven millions.

NOTE TO THE READER.

THE following Discourses, delivered by the Author, in the City of New York, in 1863, are added to this volume, because the facts and principles discussed in them are deemed legitimate deductions from the laws and ideas expounded in foregoing pages. The practical bearing of the sublime truths of the Harmonial Philosophy may not be seen by the reader without reflection upon the Discourses which supplement the chapters already given.

DEFEATS AND VICTORIES.

"Many a foe is a friend in disguise;
Many a trouble a blessing most true."

I have for years observed that the earth is full of downcast, melancholy persons, or of indifferent, stoical, lukewarm, shipwrecked characters—both the logical consequences of this over-spun popular but dogmatic theology, which is the plague of the world in general and the private sorrow of the millions of Americans in particular. Atheism is a beautiful belief, honest and soul-saving, compared with that desperate, godless, devil-full theology, which gives such splendor to the physical churches and such despair to the congregations of believing millions who support them. Mankind must obtain a new conception of the world in order to drive out this theological disease, which has been communicated to almost every sensitive, religious, spiritual, and poetic mind. It has sickened and blighted every soul that has unfortunately come under the sable wings of this dismal, desperate dream of the Oriental world. Hebrew mythology is the basis of the theology of America this very hour. Only where there happens to be a meeting Quakers, of Unitarians or Universalists,

of Spiritual Reformers or of Progressive Friends—only in such places is there any living protest to the prevalence of the abominable miasma which has gone abroad like the plagues of Egypt, filtering itself through all human institutions, not even excepting science, literature, and the arts.

Now I find myself called upon to speak in emphatic words against the desperate, dismal disease-promoting, despair-propagating tendency of Hebrew mythology, which is the accredited theology and petted religion of Christendom. And it seems to me that, if there be vouchsafed enough light and strength at this time, we may do something towards augmenting the force of this protest by considering the question of "Defeats and Victories."

There are two propositions which stand before my mind as incontrovertible, and as necessary to a distinct and full comprehension of the subject:

First: That forms, vehicles, mediums, organizations, institutions, equipments, agents, attorneys, are *transient*, while that which they convey is PERMANENT and ETERNAL—and, therefore, that even what are called "Accidents," are but the conductors or viaducts of laws that are just as full of the wisdom of Deity as the most delicious blessings that ever hugged your heart.

Second: That all great immutable scientific principles, and the eternal spiritual truths, have been conveyed to mankind by means of blood, fires, dungeons, racks, gibbets, guillotines, governments, revolutions, convulsions, spasms, fits, earthquakes, and hysterics.

These two propositions stand before my mind with as much distinctness and significance as does any person's countenance in this room. To recognize the

Divinity in the accident, to see Good in dire disaster, to be strong enough to overcome evil in your oppressive misfortunes, to be pure enough to conquer the vice that is within you, or just touching you, is to give evidence of your complete and *practical* recognition of that sublime truth in the first proposition which is essential to every person's success and happiness in society, in business, in death, in resurrection. The most beautiful success is the most desperate disaster to him who is not wise enough to accept God as much in cloud as in sunshine.

Now, I am looking at and speaking to the world to-day from these propositions and principles. The whole universe appears to me to be regulated by a system of immutable, divine, benign, heavenly principles, which ooze perpetually forth and declare themselves even through our direst defeats, through our misfortunes, our failings and faults, and through those various and numerous accidents which occur in the history of human experience.

Rightly looked at, Adam fell *up stairs!* (I am speaking now of the accepted story in Hebrew mythology with reference to the first human defeat—perhaps the best, most full of wisdom, most searching in its spiritual lessons.) This Hebrew myth, at basis a beautiful truth, teaches that *Adam fell upward and onward*—out of his ephemeral, butterfly, useless existence, into manly health and laborious progression. He was born into luxury; *this* was the primal cause of his first defeat. He was physically and spiritually successful from the beginning; *that* caused his downfall and expulsion. Born from the skies, inheriting an incalcu-

lable fortune—never having earned a penny of it, not having acquired an item of the powers and truths which were slumbering in his possession—consequently he had no appreciation of either, and like all other superficial riches and unmerited success, his advantages took unto themselves wings and fled, dropping him in one of the open fields which were longing for a Man! He met multiform obstacles on every side; but they were his best friends. If the first man Adam had early met a little hill of gold, not more than six inches high and ten inches in diameter, I fear he would never have successfully surmounted it. Undoubtedly he had sufficient of the "Yankee" in him to have influenced his mind to bow to "the golden image and worship it." But instead, he met only thistles, thorns, tempests, hurricanes, earthquakes and fits; but they sternly and honestly befriended him.

Do you not pity those feeble forest trees that must grow where the winds never blow with tempestuous fury? You never find a great, beautiful oak, never a grand, well-developed pine, never thrifty fruit-trees, nor a great variety of wild flowers, where the winds are not permitted to work with great energy. Instead, you find swamps of stagnation and cesspools pervaded with deadly miasma; also you find subterranean beasts there—repulsive creatures, unfit to live above ground, crawling and wriggling in the undisturbed sinks of nastiness.

Again, do you not pity a Brother man who is so well fed in body that he has grown exceedingly lean and mean in his spirit? General Banks (who now occupies a very prominent office, probably standing on the

threshold of the most important movement about to connect the East inseparably with the great States and Territories west of the Mississippi,) graduated from one of New England's cotton-mills, and not from some high temple of learning, not from the fostering caresses and enfeebling attentions of very rich parents. No! Master-men are the productions of those energetic principles in Nature which produce and regulate all accidents; in the midst of apparent confusion developing the most orderly ends and guiding events to perfect purposes.

I accept the doctrine that man is the ultimate image of "a divine plan," and that he is destined to be symmetrically developed in body and caused to ripen in spirit. These ends are accomplished by means of outward agents and spiritual influences—by mistakes and personal faults—and not altogether by means of riches and idleness, worldly success and bodily happiness. I do not know of a single remarkable instance where a man, made suddenly rich or popular, continues committed to the noble truths and large sympathies which distinguished him before his great success. But I do know a man who was very poor from his birth, but who became gradually rich and victorious in the midst of disasters and misfortunes. He never lost his interest in the struggling poor of the world, but gave, and still gives, wisely of both wisdom and wealth.

The English Commissioner of Revenue near a hundred years ago undertook to gather exorbitant taxes from the American people. He was obliged to depart without the tax-money, and he sought his personal safety out of Boston. The people would not submit to

tyranny that came over the free ocean. The tea was thrown over in the harbor. Americans would no longer be willing slaves to the requisitions and impositions of their trans-Atlantic masters. What was the result? All history of this country is resplendently begemmed with the consequences. 1776 is referred to in all the school-books, and by all loyal persons, both in song and in story, as the commencement of "an era" of Freedom in the political and religious history of the American. England's great defeat was justice and success to her. It drove her snugly home, concentrated her upon the properties of her own kingdom and commerce, and she has ever since been nationally prosperous and self-possessed. But when she arrogantly came over here, dressed in red-coats, marching to rich and costly music, she found that victory was destined to be on the side of her opponents.

But this same victory of ours brought us a mighty defeat. We earned our "independence," but found, alas! that we were masters of England not only, but also of millions of slaves. And that sad success was the germ of our present full-orbed defeats. As a nation we have gone on with this terrible success until it has put an extinguisher upon the effulgent light of our Union. Almost are we gone nationally down into the martyr's sepulcher! Almost are hearth-stone enemies ready to roll a great stone against its mouth! But America dead and in the martyr's tomb, with the stone of adversity rolled against its mouth, is more mighty and more triumphant than when tea went overboard in Boston.

As a nation we must be forced into court and arbi-

trarily condemned. The cross of sorrow must be put on the Northern shoulder, and the whole country must be led up to the summit of Calvary! All are now slowly going thither. We shall be nailed to the cross, and two thieves will be executed with us. (There will be no difficulty in finding a couple.) Then we shall be taken down, and the countries of Europe about the foot of our cross will say: "We told you so—we expected it. We have argued it and written it for the last half century, that such a Republic as yours, such a loosely constituted democracy, could not and would not long exist." Then we shall be carried away, placed in the earth—*only for a day!* Then will angel-principles roll away this vast political obstruction, which keeps the people in the darkness of Hades and the misery of Gehenna. Behold we shall come forth! And then the nations of the world, like the old officers of Rome, will be struck with blindness and paralysis. America will come forth—clad in white—purified, redeemed, transformed, free! Our greatest national success—which gave us the power to overthrow the mastery of England—gave us also mastery over millions of Africans. That success is to-day teaching us an expensive and desperate lesson, and we are slow in learning it.

God, the greatest central good in the Universe, is giving us our best development and our highest victories through disappointments, military defeats, and political adversities. Minds, not perceiving this truth, are cast down. They walk sadly in the vale of tears. They live daily in bondage to a fearful, soul-sickening sorrow. Oh, I pity those sightless editors of innu-

merable papers—those atheistic men who move and float along in and with the rough world "just as they find it"—minds that see nothing higher and feel nothing better than the hum-drum of diurnal events. I do not wonder that they oppose and decry the Government, and set themselves against the administration of the Government. All the atheistic criticisms of our countrymen are so many moral stumbling-blocks in the pathway toward perdition. Banking men contemplate the demolition of their capital. Churches and colleges, and the institutions of common education, are wrapped up with the nation's commercial machinery. The important men, who support these institutions, are not lifted by their faith in Christianity high enough above circumstances to see that America is destined to go down through the Gulf Stream, then put out into the cold water, and at last outsail all the storms of capes and gulfs, and finally reach the clear open sea of boundless liberty. They do not believe in God, and they are accordingly cast down. And yet they go to their churches, they hear beautiful music, utter formal prayers, listen to expensive orthodox sermons that are filled with grammar and rhetoric, and with very beautiful allusions to the Savior and his exemplary life; but when they go home from their carpeted churches, they are the same cast-down, hopeless, atheistical persons they were before they assembled for worship. A hopeful, buoyant, and honorable man or woman is so in spite of his or her religious creed.

Look at mankind's defeats and successes in Science. We have a beautiful science of anatomy—a knowledge of all the bones that enter into the framework of the

human being, or of the lower organizations. Do you suppose that a healthy man would ever have concerned himself with the items of his structure? Never! Perfect success in health would have kept the world in total ignorance of its anatomy and physiology. Disease has been our blessing! It strikes at the bone. Then comes the surgeon with his scalpel, separating parts and revealing structure, and thus he becomes a learned man; next he teaches anatomy to the classes, and then the classes go out, and thus a true education finally filters through the interstices of all human experience. And to-day almost every person knows that he has 247 bones in his body, and that woman is constituted precisely the same; and that the doctrine that man lost a rib originally is just as true as any other ancient myth—that is to say, in its external sense, not true at all.

Then came the beautiful knowledge of physiology. This science is now one of the useful ornaments of a gentleman's education. Ladies, also, have begun to acquire great riches in the direction of organs and functions. Disease has been the world's great teacher. People just begin to discover that there are such things as *nerves!* They have been long told by physicians that there were such conductors; but now they know the thrilling fact. Old sturdy Britons and Northern lords knew nothing of nerves. Read their books, and you will find scarcely an allusion to such impressible structures. A nation had to become sick—the whole people had to be cast down in sorrow—before man's mind could be moved to seek out knowledge of that mysterious system which connects his brain with all

his senses, and the senses with the whole universe without.

Insanity, too, had to exist before phrenology could be practically developed and demonstrated. Mental diseases had to abound, and crime in its most mischievous forms also, before phrenology became the world's absolute necessity. The science is the child of research and misfortune, and for this reason phrenology has conquered much ignorance, and has given men practical knowledge of themselves.

Again, mankind were obliged to be afflicted and defeated with sickness in the spirit, moral prostrations, vices, and discords. There had to be swearing, profanity of various kinds, and licentiousness also, before men would seek out the great developments of music, art, religion—those higher blessings which enter into the spiritual education and happiness of the world. It was necessary that the world should suffer from its ignorance and defeats before men could be induced to inquire concerning the spiritual laws and inner principles of their existence. Men who had never seen or experienced any such evils as larceny, incendiarism, or murder, would never have concerned themselves with virtue, with truth, and with legal agents and instrumentalities by which virtue and truth are advocated, vindicated, and developed. Great saving constructive truths would never have appeared to the human mind were it not for the discords of society and the dire diseases of individuals.

The best knowledge in the world is attributable to the world's ignorance. Misfortune is esteemed by Divinity of as much value as success. Defeat is just

as truly a part of God's great system as victory. Vice is a portion of the system—it is not an accident—for it brings victories as well as virtues. I verily believe this country's salvation is inseparable from the colossal lies which decorate the throne of Jefferson Davis. How could it be otherwise? How could the political crabsterians of this country discover that the millions who have been working for *nothing* in the South, *are children of God* and the victims of wrong political circumstances, were it not for the moral, political, social, and civil degradations which those same circumstances have developed among the whites? White ninnies and black picaninnies walk side by side, and all parties are moving on the road leading to an equal success through desperate and blood-stained defeats.

Do you suppose that Abraham Lincoln would have felt the "military necessity" which prompted his first of January edict, if our armies had been successful six months before? The civilized world looks at the brave, strong, powerful North, and is amazed at its defeats. But the future will look upon those weeks and months of our national agony and despair with awe, gratitude, and thanksgiving. The "military necessity" of the 1st of January, 1863, will beget and become a "moral necessity."

Already the people of the North are opening their hearts to the conception that the black man is able and anxious to defend the rights of the white man. "This is a white man's war," said the proud, successful Northmen. "We will fight our own battles, win our own victories, and obtain much credit in the political heaven for achieving all this sublime success." Our

private merchants and our public ministers, as with one voice, said: "We shall have the glorious honor of beholding a white man's laurel on the brow of the potential North." Well, we have learned, sadly enough, that all this boasting and presumption, this pedantry and heartless assumption of power, has been forced down with its knees in the dust. The whole people see that further humiliations are in store before real victory can crown the brow of the North; and so seeing, they are imperceptibly converted to a higher religion than the churches can impart. I know that a few churches begin to recognize this; but did they recognize it at the start? No! Ministers have been educated by this war as much as merchants, bankers, farmers, and mechanics. Brigadier-Generals know no more about the future than does the private warrior who went bravely forth from the mechanic's shop, the factory, or the field, bearing the musket snugly against his shoulder, and groaning (sometimes with homesick, despairing thoughts,) under the weight of his overloaded knapsack. But he knows as much, thinks as clearly, feels as much true patriotism as do the Brigadiers and Major-Generals who ride with plumes along the front, "the observed of all observers"—all being educated alike; all gone to school together.

Old theology teaches persons who go through these long avenues on to battle, that if they have not accepted Christ and the means of salvation, they will go down to endless night. But the divine truth of Nature (which is God's only gospel) speaking deep down in the soul of such persons, causes them to say, "I do not believe it." The minister says, "That

is Satan's voice." Intuition, however, takes the responsibility, and so the soldier, without conversion, marches on to battle. He vaguely, yet strongly feels, in his deepest soul, that if he should die in the midst of carnage, fighting for his flag and the country, the duty which he is performing and the motive which actuates him will be equal to the merits of Christ. So he practically sees the goodness of God, and believes in his own salvation. And what is more curious, his mother at home believes it also. She says: "To be sure, Charles never went to church; he seemed to be irreligious on Sundays; but he was better than most young men, and, though he was a little wild, yet he died doing his duty, bravely and fearlessly at the cannon's mouth; and I know that our Savior is very merciful, and though he was not 'converted,' as was supposed, no doubt God, who seeth the falling sparrow, will take him home to glory."

THAT is the great gospel of Mother Nature! That is the voice of the living God speaking higher than theology, and above all the superstitions which crowd the mother's mind. Let us pray that all mothers—when the deep sorrow comes to the heart—may have the great joy of believing truth direct from Deity. Notwithstanding his waywardness, his evils, imperfections, cruelties at home, negligence even—still, over all and through all, is the intuitive belief that the heavens open and receive the soldier-son. *That*, I say, is the word of God speaking in the woman's heart in the cool of the day, when sorrow presses heavily, when the wine of truth comes bleedingly out of her spirit.

But let a mother go on with social and worldly

success—let her feel the pressure of no great sorrow—and her theology will be a pampered idol. She will oppose the Reformer and sneer at the Spiritualist. She does not believe in the war; or, if she does, it is with hate, like the politicians. But let a weighty sorrow come to her heart, and forthwith she rises up into a beautiful transformation of spirit; and then from ignorance she goes to knowledge, from theology to wisdom, from despair to hope, from doubt to faith, from defeat to victory.

For all these reasons I pity a village that has never had a mob. Go into a Connecticut town that has never had anything to disturb it worse than a few boys stealing melons in the summer time, or some dogs that kill the sheep—suppose no great disturbance, no deep agitation, had come to that town—behold the utter imbecility there in regard to the great moving principles of the world! They read old newspapers that were published half a century ago, edited by persons who got their education one hundred years ago, and who taught things that are two and a half centuries old. They own the oldest books, which contain the oldest sermons and inculcate the poorest thoughts. They read the Bible with the oldest pair of spectacles in the house, and they judge of modern things through the Testaments, portions of which are at least three thousand years behind the age.

Now look at the city or village that has been stirred. Some reformatory man went there, who aroused the passions and prejudices of the people. They were obliged to hunt up their unmarketable eggs to express their profound disgust with the reformer's sentiments.

Perhaps he was an Anti-slavery man, or a Woman's Rights speaker, or some thorough-going temperance reformer, or—which is still more dreadful—some long-haired and large-brained Spiritualist. The community so visited has received a shock, a vibration, a movement from its center, which is the commencement of its success in development.

Now take this country. The iron-clads and the Monitors that are to go forth to victory, have come out of defeats. In Hampton Roads, in sight of Fortress Monroe, the Merrimac had to come. She was the Confederate's victory. But we had to be defeated before a Monitor could come out of these machine-shops—freighted with prodigious strength, with almighty energy—blasting that invention of the Confederates in its very eyes, and giving such a demonstration of power as to alarm the North with its own success. Do you not also see that the Monitor had to *die*, to sink, before future Monitors would be made impervious to tempests and waves? Let her go; let her bravely sink. "It is but to another sea." The people rise up to a more perfect work. Our engineers, our machinists, our scientific men, our inventors—all spring like angels of light to the rescue! Give us defeat, not only in Hampton Roads, but also near Cape Hatteras!

Now, what has Disease done? It has brought the sciences of Anatomy, Physiology, Pathology, Therapeutics—these volumes of education upon which scientific and school men pride themselves. And what has been the result? The expansion of useful knowledge among the people, urging them to overcome the causes of dis-

ease and to learn the simple ways of Health. There is, consequently, only about one person in every twenty-three really sick at any one time. The twenty-two are not perfectly well—that is too much for the terrestrial sphere; but there is only one of the twenty-three who is prostrated, or silent, white, and waiting at the golden gate of the Summer-Land. So that, at this moment, while I am speaking to you, there are not more than 1,370,000 persons actually sick in America. According to the last census there were about 32,000,000 persons in the United States; and only about one in every twenty-three was prostrated by disease Why, the world is almost perfectly healthy—just sickness and suffering enough to keep us busy and on the high road to victorious Science.

The defeats of the Allopathic system—what have they led to? Why, they have led, through salivation, to salvation! Behold those crystal colleges, devoted to higher medical education, teaching the system of Hahnemann, or the system of Priesnitz, or both, and the system of Franklin—electricity, and the system of Mesmer—magnetism, and next the system of God—INDEPENDENCE OF ALL MEDICINE!

Let us thank all who populate heaven for our defeats, diseases, accidents, and disappointments. Why, Bull Run was but the commencement of that race which shall not stop until the golden summits of Liberty are fully attained! We have only "gone around Robin Hood's barn." There is vastly more courage and real success in backing out of fire than there is in going uselessly into it and dying foolishly. We had strength and wisdom enough to retreat when disaster was upon

us. There was a Divinity shaping our ends—teaching us that Freedom is the *moral* as well as the military necessity of America's inhabitants.

Men in business do not arise to the true moral position. They cannot do it until they are bankrupt, and they may, therefore, soon become so. What makes slavery so popular at the South? Because of its great mercantile, and commercial, and local advantages, and not because of its moral, spiritual, and political advantages. It is popular because men and women, resting in the lap of luxury, can get money without earning it, can whip or hire it done, and out of the affliction of others realize two or three hundred per cent. on their hereditary investment. That is the reason why it is popular. Men are not constituted to continue long in that which brings bankruptcy. The slaves of the South have earned the wealth of the South. Many great folks who live in luxury in the North, are trembling lest these multiplied and triple-fold taxes will sweep away their fortunes and leave them at the altar of repentance. Many such persons tremble because they are living on the earnings of slaves. Men who have amassed large estates by the misfortunes and victimizations of the black people, have had the most miserable "success." Oh, what a desperate victory! It is dreadful, direful, devilful, hellful—damnation is the result! Every such estate will melt like a mountain of ice before the summer sun.

Before this war commenced many persons who were unfaithful to the ordinary obligations of truth became tangled up with and woven into this great national trouble. They ripened on the very sorrows and sick-

nesses and slaveries of the people. Let the moneyed institutions groan! It is an honest symptom of coming success for Truth and Justice—but remember, such success is coming through bankruptcy, through painful defeats! It is very gratifying to go into business and obtain money—mere animal excitement and happiness—have credit, so that no man questions you, with all your drafts instantly honored. Such a man does not care to attend Progressive Meetings. He goes to a popular church every Sunday, where it is only necessary to pay and keep still. But when the Sun of Righteousness comes over the horizon of disasters and melts away all his property, and when his great wealth floats down into the little rivulets of other individual possessions, then he goes in haste to his minister; he is spiritually sick, is alarmed for his soul, and begins to inquire the shortest way to the residence of the Holy Ghost. Do we not read in the New Testament that the young man was "very sorrowful, because he had great possessions"? He was materially successful—that was the hidden secret—so successful, indeed, that he was defeated every moment.

The man who is most unhappy, restless, defeated, is the man who *appears* to be in the midst of plenty and opulence. I wish mankind could see this immutable truth more clearly. They would then never become bankrupt. But not seeing it, they yield themselves to discord, to disappointment, and die with a thunderstroke of Fate!

But a true Spiritualist cannot be cast down. He cannot be thrown into these vales of disappointment. No matter where he is, or in what he is laudably

engaged, he finds that the eternal principles of the universe are filled with God's loving spirit, and in them he knows that he is safe, and beyond the possibility of defeat.

It is philosophical to believe in the benefits of defeats. The shipwrecked mariner contributes by his disaster just so much toward making all other ships safer. The Great Eastern had mishap after mishap in order that vessels hereafter should not be so ambitious in size, but more secure. Every accident on a railroad is but another step toward expedition and safety.

Seeing all this, I wonder how men can live or die worshiping the idol of theology, or believing in any creed in Christendom. I wonder not that they are mentally prostrated, with only what they call "faith" to give them a glimmering of rest just before the tomb-gate opens to receive them. They go *down* into the grave, and friends write on their tombstones that, when the angel comes and the trumpet sounds, then there will be a resurrection. But the true Spiritualist sees that there is no sepulcher, no tomb; that the world is regulated without accidents, and that death is nothing but a gentle "defeat," which excludes the cypress and includes the laurel. Flowers bloom o'er the death-bed of that mind which sees God's smiles behind frowning clouds and tempests. The Christian's "hope" and this knowledge among Spiritualists are the same in their effect upon the sentiments. When the Christian feels the "faith" which is peculiar to the Spiritualism of Christianity and identical with the knowledge of Spiritualism in these days, it is the light of a common Deity speaking through the intuitions and

the moral faculties, saying to the prostrated one: "Thou shalt live beyond the tomb."

"The Summer-Land is not afar off. It is environing this world of ours, encasing it as the general air. It surrounds this world on all sides, so that, whether pointing up at noonday or at midnight, you point toward your home which is "eternal in the heavens." It is through the narrow, strait gate of defeat and of death, but it deepens into unutterable splendor and undying exhibitions of infinitude. That world hovers all around this world of winter, even as the golden era of peace is ready to pervade this terrible era of war.

War is the production of the cellar-kitchen of human nationality and progress. It never comes from the upper chambers in the temple of human growth. It is natural to have war in the basement of our life. There war is perfectly natural; not outside of God's providence, but as much in it as is the highest and most beautiful flower of peace.

The doctrine that you are fighting the devil when you are favoring the Deity, is worthy only of low and uneducated minds. Whichever way you work, you work for the ultimate glory of the universal system. God is in it. I mean by "God," the highest Truth, the highest Principle, the highest Virtue, the highest idea of whatsoever is Central and Perfect. The embodiment of these conceptions—the crystallization of all high thoughts and intuitions—is "God." God may be a monster to one in a monstrous state of mind. He is a heathen God to the heathen mind. He is a God of battle to the Major-general, but always a God of peace to "the pure in heart."

We have acquired a larger vision, and see principles in their grand, boundless operation, breaking out of the Infinite bosom with great success, which come from fine personal spasms and the awful experiences of rough public defeats. When men learn that war is to die, they will also learn that disease is to die; but while they believe that war is an inevitable part of human society and progress, and "will continue through all the cycles of human history," they then teach a desperate error, and are defeated through their lessons of faith in God and Humanity. Their misery, their despondency, their downcast hearts, and their deploring spirits, will constitute their best *teachers;* but we believe that the time will come when they will attain to the summit of a better conviction, and say: "Sin abounded, that grace might much more abound;" discord, that harmony might come; ignorance, that knowledge might bloom and blossom as the rose; misfortune, that success could come; death, that immortality could crown the life of man; the sepulcher being necessary for the new truth, and the stone necessary to keep it entombed until the time should arrive for its out-bursting development. Behold! defeat is crowned at length with victory. The stone is rolled away, truth arises, and those who stand guard over it say, "Nay, this was buried, and it may now come forth."

Do you not feel thankful that the Romans came into England, and that when they found the old ancient Britons there they straightway put those Britons in bondage? What would England be to-day if it had not been for the defeat of those Britons and for the success of the Romans, and the Saxons, and the Nor-

mans. Their defeat was necessary for that great, powerful, commercial, arrogant nation, which to-day is giving America her finest lesson. It is the lesson of national consolidation—extending the front of education, of art, of commerce, and of liberty, though through a monarchial system. She became more liberal than Rome, though Rome was a republic. What kind of a republic? A republic for those who had arms to defend themselves against the Goths and the Vandals. It was not the Liberty, the high republic, which gives to every man and woman an expression. America, to-day, appears as a great success out of the defeats of these elder nations. England is not a perfect republic, because England came from ancestors who taught the monarchial system. She inherits the forces and features of the past.

But America threw off that hereditary disaster, and out of the defeats of the Past she is urging forward the victory of the Present. Suppose that persecution had never reached those old Dissenters in Nottingham, in England—suppose that persecution had never driven them to Holland—what would have become of Plymouth Rock? The Pilgrims laid the foundation for the Puritanic temple of perpendicular righteousness, and of Yankee chicanery and machinery as well. Otherwise the temple could never have been erected. Governor Bradford were a myth, had it not been for the great persecutions and the bitter defeats which those early Dissenters experienced. Defeats drove them from Nottingham to Holland, and thence, in the midst of their physical embarrassments and great privations, they came all the way across the Atlantic to the

Western shore. Plymouth Rock is the victory of many defeats and misfortunes. But the descendants of that Rock are destined to develop the palladium of universal Freedom, and to make the immortal edict of Emancipation a *moral* as well as a military necessity.

ETERNAL VALUE OF PURE PURPOSES.

"A good man is God's best legacy to this straying world."

The human mind irresistibly seeks for uses, ends, results. It is impossible to repress this tendency of our intellectual and imaginative powers. They naturally trace out ultimates. This is true, because the mind is constituted with a specific ultimate—because it is itself the development of a central design. The mental organization carries out its tendencies as naturally as the dancing streamlets flow from mountain-sides to the welcoming plains. It is the involuntary flow of the interior—through the reasoning powers—toward ultimates! If the reasoning powers are well-balanced, vigorous, and pure, the rule then is, that the understanding, by moving steadily along the line of logic, will arrive at the most reasonable solution of whatever problem is presented. This uniform reasonableness is what men call "common sense." Persons having this *sixth* sense—this admirable arrangement of these beautiful and immortal endowments—can take in a large field of observation, and arrive rapidly at healthy and certain conclusions. It is, so to say, a clairvoyance of the reasoning powers. Some minds, by the exercise of such common sense—that is to say, by obtaining the

verdict of a well-balanced class of intellectual thinking powers—seem to see as accurately through the incoming future, and to prophesy events and results, as though Clairvoyance itself sat enthroned in the spirit. Clairvoyance is the far-soaring eagle's flight—the lightning's flash—along the line of cause and effect. It arrives at remote results without the exercise of the reasoning powers. Hence the clairvoyant may not, in the ordinary state, possess what is called "common sense." Clairvoyance, in many minds, gets the start by years, and, in some instances, it may be centuries in advance of the moral growth and out-rounding of the soul.

The forecasting abilities of the intellectual faculties—the grasping healthily all parts and details of the field of perception and consciousness—is the normal exercise of man's normal and beautiful endowments. Their exercise promotes and advances the individual to the superior state; to attain which, many minds are obliged first to be magnetized or mediumized. Very great mediums are sometimes no better or wiser in matters within the sphere of common sense, even while under the influence of the afflatus, than are some persons who have no such experience, but who, by the natural and just exercise of their energetic and well-balanced powers, philosophically see principles, causes, effects, and their results.

This irresistible tendency, streaming through all the thinking powers, demonstrates the central fact that the spirit is constructed on a plan of pure reason and harmony. This harmonial design lies in the very foundation of the human mind. The spiritual universe is filled with Designs. You naturally ask, "*Cui bono?*"

—what use, or what good? This question was asked of every new thing that ever started. The irrepressible tendency of the spirit to put this question, is owing to the fundamental fact that the mind itself is constructed upon a living divine Design—upon Use. Nothing grows, nothing walks, nothing wings its way through the free air—whether great or insignificant, beautiful or otherwise—but gives rise to questions of Use, in the little child as well as in the mind of the full-grown man or woman. The first conception that a man or woman must attain to, before the spirit-mind is rounded out and fashioned into the beautiful and harmonious proportions of a pure Purpose, is this conception of inborn Use. You remember the Platonic, spiritual verse in the third chapter of John, where the materialist, Nicodemus, came and held a conversation with the illuminated son of Joseph and Mary. How beautifully and truthfully it was said that "That which is born of the flesh, *is flesh*, and that which is born of the spirit, *is spirit.*" We know by the universal testimony of the world—yet more certainly by experience and observation—that that which is flesh dies, goes down, sickens, and despairs; while that which is spirit goes up and on—because retrogression to it is impossible—because, like truth, it is immortal and cannot die! A Purpose that is conceived in the spirit, which is brought forth in the beauty of its powers—a Purpose which goes before the soul like a pillar of guiding light, drawing it magnetically onward—is certain to consecrate, to lift, to renew, to baptize, to round out, to make perfect, angelic, heavenly, even as the Infinite is perfect.

A high, pure Purpose, be it remembered, is possible only to *spirit*. Ambition is earthly; aspiration is spiritual. They are analogous, resemble each other, just as common sense, in its healthful exercise, bears a likeness to the superior condition, with its pure and independent clairvoyance. A human mind may be actuated by "ambition," and the individual may successfully go on in the road which the ambition indicates, but its success will be parallel with the earth, with society, with what is for the hour called "success," "victory," "conquest;" while the mind that dreamily and confidingly floats in the celestial rivers of "aspiration," may not be successful according to popular standards of judgment. Such a person may seem to fail, or really fail, when measured by the world's rules of success; but, believe me, that soul surely succeeds in whatsoever is permanent and glorious, because its pure Purpose brings the inmost spirit into harmony with pure Truth, which is eternal! There is no failure, no defeat, no killing disappointment, in the mind that is exclusively moved by a high Purpose in its external relations to mankind. Success always attends the steps of such an one. But when a person is moved by an "ambition" to accomplish an ordinary end—which would be considered by society a high and victorious result—he is sure to be defeated. This wretched experience dates from the time he starts, and is continued until he sits down in his uneasy chair to review the ill-spent past.

The Jews killed the spiritually-unfolded son of Joseph and Mary. They were pre-eminently "victorious" in the judgment of the whole Roman Empire. His

arrest, trial, condemnation, and execution—each step was pronounced a "success" as far as the circumstances were known. (The fact is, however, that little or nothing was known of the transaction, except locally.) The crucifixion was considered a great "triumph" of law and order over anarchy and heresy. And many thanked those who nailed his body to the wooden cross. But there was *one* in the midst of all that row and riot, bloodshed and diabolism, who was momentarily and perfectly "successful," viz., the man who had a PURE PURPOSE enthroned in his spirit, magnetically and perpetually calling him onward and upward in the divine line of his work.

It has been shown that Nature, through all her forces, works for the development of individualized human beings; that all the lower kingdoms and systems of life, combined, are but the scaffolding of the building; and that all parts subserve the elaboration and perfection of human bodies and souls. From the lowest monad to the animal that comes nearest man, in association and usefulness, there is visible this continued beautiful flow of "Design," mounting up to the well-proportioned, harmonious human organization.

Nature, then, has a high Purpose, and she works to no other End. It is not merely to organize a physiological being, to make a perfect anatomy and a fine physiology. Our great Mother's purpose is far, far higher. It is to so construct an anatomy and physiology that the soul, like a garment, may be accumulated and folded about the more interior being, the Spirit, which is golden and immortal; which will be so beautifully and so harmoniously arrayed, that, when we each pass from

this existence, the revolutions of eternal spheres and the destruction of innumerable stars can never impair our youthfulness, or in any degree disturb the deep flow of the heart's exalted happiness. Yea, Nature has a high and pure Purpose. If her work was simply to make a fish, she would fail. If she had not a mission far above and beyond all fishes, reptiles, birds, marsupials, and mammalials—a Purpose to which those organized forms of life unitedly labor, of which they are but parts and fragments—she would "fail" utterly in all her movements and ministrations. *To individualize the immortal human spirit*, and to make for it a garment—an enveloping soul—after the fashion of the physical body, which shall withstand the revolutions of eternity, and always be young and beautiful to look upon—this is the high *Purpose*, the pure *Design*, which consecrates the unalterable labors of Nature, and lifts the whole system into a divine and glorious significance.

Nature, therefore, has given the lesson. Can you not follow it? How can you fail to respond to the vibration of that electric current of "Design" which the Divine has communicated to all parts of the spiritual universe, and which goes quivering and shimmering through systems of suns as it throbs through the faculties of your immortal mind? I know you cannot resist it. You begin life by asking, "*Cui bono?*" This is the beginning of Use. In the most inferior and ridiculous expression of that interrogatory you may see the alphabet of that harmonial poetry of pure "Purpose," which will be epical and lyrical as it sweeps through eternal years.

Suppose a young man enters college. He is induced

to study for some particular profession—a lawyer, a physician, or, if he be not in mental and physical health, a clergyman. But if he be bodily robust and intellectually sturdy and strong, and is good with his jack-knife, why, then, perhaps, his best friends will want him to study for a boss-mechanic. If he has inherited large scheming powers, with the outlines of a lawyer, but deficient in the intellectual substance required for a high post in that profession, then he may direct his education toward Congress or for the Presidency. The young man is solemnly admonished to "aim" his studies at something. But this is true, that, if his aim be for nothing more than what is called "success" in the chosen profession, he is extremely likely to turn out a mistake and an ordinary character. If his Purpose in life is embodied in the thought of being ordinarily "successful" in any one of its departments, then he will be "defeated" and crippled from the very moment of his graduation with such an ambition. What percentage of the students, who come out of colleges, amount to anything, as men among men? About twenty in every hundred of those who graduate from our best colleges amount to something in the world's esteem—all the rest "fail." Merchants fail in a very much larger proportion. Politicians fail at the rate of 140 per cent. Men fail in all situations just in proportion to the immorality of their motives.

When a man desires to be of service to the Universe, when he yearns to live not for his own sake, not for his own personal benefit alone, but for the benefit, advancement, civilization, and spiritualization of the millions, then he has in him that Savior which will

preserve him from harm and from defeat through all disasters and earthly besetments. He can not experience what is called demoralization or discouragement. He may overwork, he may lie down, as did the great-minded Theodore Parker, in the midst of his gigantic industry, and die up into the Summer-Land; but as surely as that transformation takes place on earth, so surely, if you will but look with your intellectual telescope, you may behold a new, bright, beautiful orb, shining in the spiritual heavens. The politician dies at the same time—the man who lived for himself, for little earthly, sickly, temporary purposes—and goes also to the Summer-Life at the same time. You would be obliged to look with a powerful microscope to see who or where he was. One man's spirit shines out goldenly and immortally in the firmament that spans the heavenly sphere. The other man's spirit, on the other hand, hovers and shivers in the midst of all that diversified beauty and ineffable glory of the Infinite—is small and mean and cold beneath the heat and light of myriad suns—and would fain become a part of even one of the heavenly rays.

What are we Americans doing? What has the administration been trying to do? We have been trying to "conquer a rebellion," but not to improve anything, either institutional or constitutional. The immoral purpose at the start was, not to improve a man, woman, or child on the continent, in respect to their civil, political, or religious circumstances, but to "crush the rebellion" and to restore things as they were—a philosophical absurdity, a political sham, a religious impossibility. Thus our people started with an impure

purpose, filled with immoral designings, only to accomplish the traditional ends of conservative power. Such is political power when not consecrated to divine uses! The result has been "failure" on all sides, or at best, but indifferent temporary success.

You have read about a Father who so loved the world that he gave "his only begotten son" to rectify its errors and to save it—in short, gave his son for the pure purpose of doing all the good he could. On the same principle a great many fathers and mothers have also given "their only begotten sons" to march and die for Freedom. Why all this sentimental weeping and this sickly lamentation over that glorious sacrifice of the infinite heart that had as much power to endure as to propose the work? (We are now supposing the theological notion to be a truth; not that we accept it literally.) Here are mothers and fathers, I repeat, who have given their "only begotten" to save American Freedom from destruction; not only so, but those sons have been sent to expand our Liberty, to multiply it, and to cause it to abound from the Atlantic to the Pacific, from the remote North to the far South. How many of those dearly beloved "sons" have been crucified! How many of them have been in our hospitals, drinking gall and the bitterness of wormwood, and swallowing as medicines all sorts of contemptible trash! How many of them have had bayonets thrust into their bleeding sides? How many have freely poured out their whole lives that Liberty might "believe, be baptized, and be saved"! Would it not be wisest to search outside of the realm of creeds to find objects sufficiently touching and sacred for the shedding of tears and the building of monuments? Let us have real objects and

genuine causes for sadness and lamentation, for holy sorrow and devotional gratitude; but no more of this dramatically-manufactured "holy sorrow," taught by men, who, perhaps, sincerely believe it, but who have not the courage to investigate it to its silly mythological foundation. Here, in this war, we have the real sacrifice of truly begotten sons. The purposes of these fathers and mothers have been high and beautiful. They have in them a source of consolation that no Bible or church can either impart or remove. Their patriotic sons are slain—crucified on the cross of battle. Look at their downcast and weeping friends. No minister can assuage their sufferings. Their heart-pains cannot be mitigated by prayers. Nothing will do it but time with its upliftings, and the onward march of the soul of each.

There were many in need of useful and profitable employment. Some of these enlisted for the war as they would go into any hazardous labor. I saw and conversed with a Massachusetts soldier—a fine enough looking man—going as a private down to New Orleans with General Banks. I said to him, "Why did you enlist?" "Well," he said, "wagon-making was poor business in our town, and I have a beautiful wife and two darling little ones, and they must be supported, and I got a bounty—more money than I could possibly get if I had worked at home for a long time—and I gave it to them and made other provision, so that, if I should not get through the war, my beloved family will be as much benefited as though I were to remain with them."

There was dwelling in that soldier's soul a "pure purpose." He took his life in his hands and went to

work for his beautiful wife and his darling two children. But if he had felt the urgent demands of Liberty also, how much more noble!

Thus, if a man enters as a merchant into business, or, as a mechanic, accepts of labors, however low and undignified or however high and commanding, *with a desire to benefit others by his labor*, he is in the same proportion made spiritually buoyant, and the ordinary friction of life that would otherwise wear upon him is chiefly removed. He goes lovingly on to his business, not "dragging one foot before the other;" because he feels lifted and is blest—baptized and strengthened by the purity of his intentions.

Live selfishly for yourself, and you will sit down at the end of life dissatisfied with human existence. You will be misanthropic, no matter whether you are surrounded by wealth or by poverty, by enemies or by friends.

Therefore take to your heart the motive which is beautiful and heavenly in itself, live to make *others* better, and you will make yourself rounder, sweeter, more effective in all you do, gladsome, cheerful, buoyant, never cast down, always ready for good deeds; and a beautiful warmth will pervade your home, will follow you into the street and into society, and noble beings will associate with you wherever you mingle wisely and lovingly with your fellow-men.

Great men are always *good* men. "A good man is God's best legacy to this straying world." Such never "fail." The truly good cannot be unsuccessful. The son of Joseph and Mary was not defeated when crucified. Verily, there is eternal value in PURE PURPOSES.

WARS OF THE BLOOD, BRAIN, AND SPIRIT.

"If more would act the play of life,
And fewer spoil it in rehearsal;
If bigotry would sheathe its knife
Till good became more universal;
If men, when wrong beats down the right,
Would strike together and restore it;
If right made might in every fight,
The world would be the better for it."

The impression comes to speak this morning on the subject of war—first, of the Blood; second, of the Brain; third, of the Spirit; or, in other language, (1.) the war of *Gehenna*, which means the underworld of passion and selfish lusts that burn perpetually; (2.) the war of the middle world, or *Hades*, which means the transition and wintery sphere in which we now live; (3.) the war of the overworld, or *Heaven*, which means the moral and spiritual sphere of the immortal mind.

Let your minds contemplate the universality of war. You will discover, after investigation, that war is universal. War is not excluded from heaven—*i. e.*, from the presence of the inmost Spirit, although it originates only in the blood and in the force-departments of the brain. I speak now of the universality of the struggles, the encroachments, the infringements, and of the aggressional tendencies of all forces locked up and

embodied in the organization of matter—beneath, within, and round about us in the great universe that fills immeasurable space.

All investigators discover penetralia within penetralia, truths within truths; or, as it is commonly expressed, wheels within wheels, designs within designs, and uses within uses in endless succession. Such inquiring minds come at last to the wise conclusion that, in the inmost of things, is written the unchangeable commandments (the laws of Nature) by which all things are regulated and governed in perpetual order, goodness, and perfection.

A handwriting in milk held to the fire, becomes plain, though invisible before it was so subjected. So the infinite designs and immutable laws written in human nature, as upon the whole universe, do not become plain to your understanding until you are fully subjected to the fires of infringements and transgressions, and tried by the irrepressible tendency of your investigating powers to pass through, and over, and between all things. Something important to the whole universe takes place every instant of time. No tide is perfectly inert. Water presupposes motion, forward and backward, or rising and falling. The action of rising and falling tides upon substances pulverizes and converts them into itself—dissolves solid rocks and makes them flow with its movement. Physiologists discover that the liver is composed of an infinite number of lesser organs; or, more strictly speaking, they find that the liver is composed of very minute lobes, which in appearance exactly resemble the whole structure. The liver is a cellar, because it is composed of cells. How many persons

experience the truth of this! The liver is Hades. It is the dark repository or grave-yard of whatsoever is broken-down in the constitution of the arterial blood. It is always gaining and always losing. Disease is produced just as quickly by an excess as by a deficiency.

Now what is the world's system of politics? Is it not the *liver* or kitchen department of human government and enterprise—a desire for system and regulation and order—composed of an infinite number of lesser policies, as the liver is composed of a countless number of infinitesimal livers?

It was said that a writing in milk when exposed to fire, becomes plain to the eye. So the Infinite laws and ultimate designs, exposed to the progressive abrasions and fiery frictions and irrepressible conflicts of human mind and moving matter, are brought into open revealment; and only those faithful seers, who have wise eyes, can read the handwriting clearly, and truly interpret the Idea at the heart of the infinite designs. How do scientific men stand before the great universe of design? They say, "Matter is regulated by unvarying methods. These methods are laws." Here the spiritual philosopher approaches. He discovers within laws principles, within principles ideas, within ideas the infinitely and eternally thinking Father-God, and the impersonal love-fountain of the universe, or Mother-Nature. The spiritual philosopher finds something deeper and better and more interiorly satisfying than that which is brought to the world through external science. He discovers that the impersonal love-fountain, from which all things flow, is NATURE, and that this productive heart of infinite love is "Mother." He

discovers that Nature is *not* matter. Nature is a general term for the Mother-fountain of Love which moves and forms and molds all things, in conjunction with the masculine laws of Wisdom. The impersonal mind-fountain—of formative laws and organizing energies—is the Father-Nature. "God is a spirit." The New Testament adds: "And he seeketh such to worship him."

Why use the masculine adjective with reference to Deity? Because the mind instinctively thinks of God as the source of *thought* and energy—executive, formative, and legislative.

If I were a clergyman (which, fortunately, I am not,) I should state this theological proposition in very different phraseology. Undoubtedly, I would employ New Testament language, or such words as would correspond to lessons that I had learned from authoritative books on theology. And yet, although I do not so employ language, I believe that I am not in conflict with the essential truths at the center of enlightened minds. I know not a civilized clergyman in the land with whom I might not shake hands on some of these theological principles. For example: They believe, or profess to believe, in a Supreme Source. So do we. They give it the theological, religious, and oriental name—"God." We give it the spiritual, philosophical, and scientific name—"Father-Nature." The sectarian war rises and continues from a vastly different use of human language with regard to identical meanings. Not interpreting the meaning which we intend to convey—by the use of different words, we kindle up antagonism in our neighbor's mind; and on the other

hand, when he announces his thought, the meaning whereof not being fully conveyed to our mind, a corresponding fire is kindled up, and forthwith an explosion takes place—and an everlasting enmity and opposition drive out the angels of peace. There can be no reconciliation so long as men will not stop, in their haste, to give each other the central meanings which they designed should flow through their educational use of language. Let all men be cautious and just. Within all this mountainous mass of educational verbiage and controversy you may find, if you look patiently, the beautiful flowings of *identical* immortal truths. The brotherhood of truth makes this "fraternity of ideas" absolutely certain in all true human hearts.

Mother-Nature and Father-Nature—who might with propriety be named the Love-life and the Wisdom-power of the universe—live in eternal conjugal relation each with the other. Matter is the indestructible chariot in which they together ride through the illimitable star-strewn spaces of infinitude. We must learn to think deeply on this subject. We must deepen out of words into meanings, and penetrate through meanings to the source of inspiration.

Water is the expression of inherent contention—the to and fro movement of the material and spiritual universe. By means of this movement—this perpetual overthrow of equilibriums—all things are organized, inspired, and brought forth. Not only so, but they are also made to continually advance along the onward way; yea, all improvement is accomplished and guaranteed by the reciprocal action, or warlike contention, of opposite forces and immutable powers.

Let me illustrate. Justice is recognized by a perfect balance—a state of exact equilibrium. Place a stick across your finger. There is a point in that stick from which both ends will be precisely alike—each will weigh the same—and, as a consequence, the stick will rest exactly in balance, without the least motion. If the universe were constructed upon that principle, all throbbing hearts and the infinite powers would cease to move; not a heart would beat; not a brain would think, not a tide flow, not a bird sing, not a tree would grow, but inertia and death would be universal. And yet the universe is constructed on JUSTICE. But one end of the stick must weigh more than the other in order to produce motion. Then comes in a governing power to restore the lost balance; by the act of balancing it, the power loads the opposite end, and thus is established the principle of reciprocation. The weight, (by changing from point to point,) produces every description of motion. So the planets revolve about the sun. So also your blood flows from heart to brain, from brain to feet and hands, and back again to its central sources. All this illustrates the spirit of contention. This is what I mean by "the universality of war."

Right is the source of true might. An organ is not the cause of motion. The heart does not make the blood flow; it is rather a regulating and modifying organ—chairman of the movement. Neither do the organs of the brain cause the blood to flow. The brain is not the primal source of its energies. The cerebral organization cannot keep itself in motion. It continually inhales and exhales; always giving off an equivalent to what it may have taken in; always expelling

the body of that which has been duly appropriated; the magnetic and material weights are thus constantly changing from one pole of the cerebral battery to the other. The perpetual change is perpetual motion. This ceaseless motion produces refinement; this refinement insures advancement; and all true advancement is progress. Whatever is refined is expanded; whatever is expanded occupies a larger sphere than it did a few minutes before; and whatever is refined and expanded is more powerful, because it covers a larger radius in space, and permeates and inspires a larger mass of gross matter.

Now do you suppose that God is a person, confined like a fountain of energy, at the very center of things? Theology taught an astronomer to say that God sent all these orbs that sparkle through the infinitude; that they were projected, as balls from the cannon's mouth, out of his formative powers. No man or woman, who thinks truly, would ever attribute such works to an Infinite Spirit. An Infinite Spirit must be diffused through infinite space; and is therefore omnipresent in matter, and infinitely and universally powerful. Confinement, to the limits of personality, would limit its presence and power. In the infinite depths of the visible universal whole you will find the beautiful Love-Fountain, and the Fountain of Wisdom, which are to our spirits both "Mother" and "Father"—both Nature and God—sweet, pure, perfect, beautiful—living with celestial and unchangeable harmony through all the life of things.

What most satisfies your best affections? It is that holy experience by which you touch and feel the warm

love of Deity. Where can you find that love, if not in the divine life of living things? Can you find it in dead books, or in lifeless sentences? Is it possible for bookmakers, down at the Bible House, to turn out that which will communicate God's love to your mind by actual impartation. Reason tells you that it is not possible. True, a spiritually-inspired sentence may arouse your slumbering thoughts to high action; but if there be an impartation of life to your soul, it is from the life of things—from some hovering angel, or from some beautiful principle of truth that is both within and without. I admit the conviction that beautiful sentences, contained in the Bibles of the world, do, now and then, rouse dormant natures to thought and meditation, and to progress; but I deny that anything within these printed words is the cause of that progress, meditation, and growth; for all life proceeds from the living, breathing, palpitating Father and Mother, who are within all immutable laws and within all impersonal principles. It is the ideal and heavenly presence of their love and wisdom, which awakens and rouses, to a blooming grandeur and holy meditation, the inmost of your deepest intuitions; for, under such influence, you feel as though you had just heard the "voice of God" in the "cool of the day," while you were silently walking to and fro in the garden of thought.

War is the outward method by which laws, principles, and ideas work. (1.) Blood is animal; (2.) brain is thoughtful; (3.) spirit is heavenly. Heavenly wars? Yes. Every man's spirit is a soldier. Brain wars too? Yes. Plenty of illustrations in the world's intellectual and political history. And also blood wars? Cer-

tainly, all beneath brain wars on that principle. I said the brain does not circulate the blood; neither does the heart; but that the heart is a regulator, a sort of chairman, and that the brain is conductor or superintendent of the movement. What, then, is the blood? And how is it moved? It is circulated by the laws and perpetually-broken equilibriums of reciprocal powers. The venous blood is negative; the arterial blood positive. Each overbalances the other by turns. How so? By the respirational processes, and also by the magnetic and electric actions, through the breathings of the lungs and skin. All parts of a living body are inhaling and exhaling, every instant of time, like summer flowers that receive golden life and give off the spirit of fragrance. The blood contains the power of its own motion. Human life ceases when the blood is poured out and lost, or when the vitality has been pumped out of the blood by the magnetic powers of the brain, which keeps drawing and pumping in order that its own forces may be renewed and existence guaranteed. A physiologically well-balanced man or woman is one whose blood flows independently of either brain or heart; that is to say, the circulation is from the intrinsic motive-energy of the blood itself.

Blood wars, consequently, are inherent. Who taught the lion and the bear to go out and slay for their food and subsistence? Not a teacher of war have they ever had, save the inherent voice of blood. It is constitutional. "What do you mean by that?" I mean that the animal is acting in accordance with a Divine "idea" (design) expressing itself irrepressibly and unconsciously through the throbbing blood.

Blood wars are *Gehenna*—full of fire and destruction. Hades is the middle world, and the liver is the dark repository or grave-yard of the debris of the victims of war in the chemistry of life. In like manner the whole organic world is a burying-ground or repository, a hepatical-hades, for the victims of progressive laws, which, in the animal world, as in man, operate through the life of the blood.

All mankind inherit animal blood. We received it from our predecessors in the order of organization. No theology, no science, no philosophy can refute the doctrine of the rudimental origin of human beings. I speak not of man's spirit, but of his material organization. Love and wisdom, in man and woman, came not from the lower world. But this organic machinery, which we name the physical body, and this blood which flows through its parts, and these elemental forces which constitute the body and final covering of the spirit, all these came out of the reservoir of matter and principles which preceded mankind in the growth of the universe. Blood wars are described by the burning words of Dante, who saw, in "The Inferno" of his thought, the wars of demons, and now and then an "angel of light" flitting through the darkened sky. Pollock and Milton, and indeed many other poets, who were gifted with powers adapted to conceiving and giving embodiment to ideas, have described wars in the lower world. Poets, unhappily, have located these conflicts to suit the Christians, in their fabled hell which God is supposed to have made from the foundations of the world. Poetry and theology will, in their details and geography, have no value in the grand analysis which is to come. We

accept only the inward flow of meaning. It is this: Poets have set to words and to music the actual "war" which originates from the combative forces that are accumulated and treasured up in the blood.

Next, we come to consider the conflicts of Brain. These wars are based on differences of organization. There is no spirituality, no moral restraint, in brain wars. Intellect does not conciliate. The thinking powers are animated mostly by policies, convictions, ways and means, and expedients. They resolve upon the execution of their purposes. In this respect each man's brain is alike. Hence the origin of brain wars. It is thinking-force against thinking-force. Men cipher out problems through their intellectual organs, and each sets all his forces to work to accomplish results most congenial to his own interests. How many governments have gone to war upon the principle of brain—thinking that it would be best.

All the kings and emperors, all tyrants and potentates, go to war from the dictates of the brain. These are the wars of aggrandizement, wars for more power, wars for the possession of larger territories, wars for the acquisition of greater resources of wealth, wars for the establishment of kingdoms already possessed, wars for the accumulation of wider privileges on sea and land. These brain-wars are planned and premeditated with as much indifference to the claims of humanity as one would cipher out a sum on a slate.

Spirit is not heard from in the jargon of such wars. It is very still—in the depths of the mind; locked up, imbedded, as life sometimes is in the germs of trees. The wars of the spirit—how different! Such

wars never occur except where RIGHT is in jeopardy. Men of blood and men of brain avail themselves of all enginery, powers, and forces, that are known to be most destructive. But the Spirit, on the other hand, goes to war from its highest standard; to penetrate the darkness of ignorance and error, and to shine lovingly into and through the darkness that rejects it; to persevere in warring its way through, until it reaches the "point of light" in the world, or in the kindred spirit of a brother man. The moment the heart of love is touched by the penetration of spirit, like the rod that smote the rock, the waters of truth and affection flow, reconciliation takes place, and the lion and the lamb lie down together.

A war in the spirit is "a war in heaven"—pervading and penetrating, impressing and uplifting, chastening and purifying, harmonizing and rendering universally happy the discordant forces and conflicting elements which come up to dwell with Spirit from the kingdoms of the under world.

The man who fights "the good fight" from his Spirit, is infinitely more of a power than he who proceeds to battle from the forces of his brain and blood. Neither man nor animal fights from blood except when its fires arrive at the point of a Gehennal-conflagration. The blow is struck somewhat as the ball leaps from the cannon's mouth—from an inherent, propulsive, explosive energy that cannot be repressed. Blood goes for the instantaneous destruction of its antagonist. It takes no thought; therefore it is frequently forgiven in our courts of Justice. Unpremeditated murder, the destruction of life in the heat (hell) of passion, (*Gehenna*,) is not as punishable as is murder of the calculating brain.

This form of Justice is intuition coming up through drunken judges; it is the spirit of truth in man reaching out clumsily, yet really, after justice, love and right.

The effect of the war of the Spirit upon the lower world is marked and lasting. The mythological statement is that Diana, by her long, eternal kiss of love, woke the dead Endymion "to life." Thus these spirit-wars in man's highest powers lift out of the "lowest darkness" the impulses of blood and other imps of selfishness. As lilies of purest celestial whiteness grow in ponds, and bloom in their loveliness from the depths of corrupt marshes, so from *Hadean* and *Gehennal* regions in mankind—from the regions of the liver, the blood, and the brain, which are fed and filled from the darkness and corruptions of the physical world—out of all these come results which will ultimately bring happiness, and ornament, and beauty, and progress, and that sublime courage which is the hope of the world. The war of the Spirit may be represented and characterized by the picture of Raphael. He has beautifully and powerfully painted St. Margaret standing with her foot on "the great dragon." St. Margaret may be called "the Spirit" conquering the impulses and abolishing the wars of Blood and Brain. The human world is constituted of races somewhat as ethnologists have classified them. Commence at the top and count down, thus: Caucasian, Mongolian, African, Indian and Malayan. These five races may be subdivided, or they may be made more homogeneous and brought much nearer together. They would then literally represent Blood, Brain, Spirit. The Caucasian race (which, according to mythology, came from that beautiful

mount from which the name is derived,) may be called the race of Spirit. Their greatest wars will be wars of spirit—the wars of Thought, of Ideas, of Principles—against the darkness of ignorance and error, against the brain and its calculating selfishness, against the blood and its passion-fed fires and gehennal impulses. The true, forthcoming Caucasians will be conquerors; they will be masters of the races of the human world. The Mongolians are not conquerors; the Africans are not; the Indians are not, but are, in fact, passing away.

Now the blood-races are beneath, in *Gehenna;* the brain-races are transitional, in *Hades;* the spirit-race, the Heavenly-family, is to come. Promises of the spirit-race have always dwelt among men. The race of brain will flower out and become spiritual inspiration, seeking after principles and ideas, seeking after God, liberty, fraternity, harmony. Members of the Spirit-race believe that all lower wars will be abolished; that all men will be converted at last to the beautiful ways of good and truth; that the might of the lower world will be directed by the whole world's Right!

The Spirit-republic, unhappily, is not yet born. Its faintest foregleams are just now visible in the transitional republicanism of the land. Present signs presage the erection of that glorious future temple of truth and Brotherhood which will be carpeted with the beautiful designs of the Infinite mind—designs that will be revealed plainly to man's understanding by a full exposure of the world's life to the fires of blood-wars and brain-wars, which will cease only when the harmonial era is fully unfolded.

TRUTHS, MALE AND FEMALE.

"The Truth only needs to be for once spoke out,
And there's such music in her, such strange rhythm,
As makes men's memories her joyous slaves,
And cling around the soul, as the sky clings
Round the mute earth, forever beautiful."

Nature, left to herself, expresses outwardly what is inmost. Her truest and largest expression is two-fold —male and female—a divine revelation from the central golden fountains of the universe. It is a common intuition that the universe is sexual. All human tongues, in one form of speech or another, name and address the different objects in Nature as though they were sexual. Full-grown men, like little boys, when speaking of a steamboat, say—"There *she* comes," or "How beautifully *she* sails!" Of the sun, "*He* shines." Of an iron-bodied and fire-heated locomotive the friendly engineer will very tenderly say, "*She* is the best machine on the road." Throughout the world you will observe the same instinctive, unconscious acknowledgment of this universal truth. Not an intelligent man on the farm or in the garden but what is obliged to recognize these dual principles—male and female—in the swaying vine as in the animal stock, in the fruiting tree as in the blooming flower. Everything that grows, mani-

fests the internal and immutable principles of husband and wife, or father and mother. Enshrined in the golden fountains of the spiritual universe, is the central law which expands throughout infinitude, and expresses itself through an infinite variety of apparently opposite, but really united, principles of action, organization, and distribution.

This subject comes challenging your reverent attention this bright morning. Mankind do not naturally or intuitively associate and combine "God" and "Nature" as though they were *one* under different forms of expression. I know that it is possible to reason oneself into a proposition admitting the total identity and unity of the two; so much so, indeed, that the absolute individuality of each may cease for a time to occupy any place in one's thoughts. But the moment you cease to think on the question of the difference between "God" and "Nature," or when you settle down into your normal consciousness, then Intuition from its deep sources declares fully of an eternal difference. Unconsciously, or rather without intellectual consciousness, you will allude to God, or to that mental something which represents the Divine source, as a *masculine* Energy, and then, as unconsciously and unthinkingly, you will speak of "Nature" as a *feminine* Fountain of love, beauty, and tenderness. It is natural, therefore, to feel and speak of NATURE as "Mother" and of GOD as "Father." The human spirit left to itself, unrestrained and unwarped by educational impediments, instinctively adopts this form of expression.

Here it becomes again necessary to say that I mean by the word NATURE, something *different* from the phy-

sical constitution of things. The term is often used to signify merely the phenomenal universe—the objective world or system of worlds. I have often used the word in that commonly received sense. When so used, it should always be written without the capital N—simply, *nature*, meaning the objective sphere or the nature of things. When used in an interior spiritual sense, it should invariably be written with the capital N not only, but the whole word might appear in capitals, because it assumes a new and far loftier situation in the spiritual order of thought. Vastly more interior sentiments and infinitely higher reflections are awakened and symbolized and expressed by this use of the term. "Nature," in the interior sense, is the love-center of all Existences—the mother-heart of which "God" is the father-head or positive principle. NATURE is the *center* of which GOD is the surrounding sphere of order and organization.

NATURE means, therefore, the internal love-source of all being. The common dictionary signification makes the word mean the fixed order of things. But, in the interior, the word will be found to signify and express the fountain-heart of the life of things. The physical universe—the objective sphere of matter—is not NATURE. The following proposition is more truthful and philosophical: The phenomenal universe is a physical organization, and the spiritual universe is a spiritual organization; and the two are expressions of the male and female principles, which are interior and invisible, and are not easily perceived nor comprehended by the external mind of sensuous thinkers. Nature, the infinite heart, and God, the positive sphere, like soul

and brain married indissolubly, propagate both the physical and spiritual universe, which is interrelated to summer-spheres beyond all comprehension. Objects in the physical worlds, and human beings, including the higher grades of intelligences, are children born from that beautiful, infinite, central marriage of the "Father" and "Mother," the union of the Eternal heart with the Eternal head—the conjunction of Love and Wisdom—the positive and the negative in unchangeable conjugial harmony, giving rise to all that *is*, and to all that will *ever* be. As you behold in your children your propensities and your tendencies, your attributes and habits, your complexions, your hair and face, and the tone of your voice, so in the external workings of the physical universe, you may behold the attributes, the elements, and the primal principles of the Infinite Father and Mother.

When you come to truly investigate the composition of mind, you will find in thoughts that are evolved two varieties of sentiment, or two classes of truths, that are strictly in harmony with the desires of the intellect, which the intellect alone recognizes and harmonizes with as its own legitimate offspring. These purely intellectual truths gain your respect, and sometimes your admiration. And yet they are not warm and loving; they are cold and calm, the keen-eyed children of the reflective and perceptive faculties. They may be mathematically accurate, and geometrically perfect in all their forms and expressions; yet they eliminate only that clear, calm, electric life which the moon gives off to artists, and to the photographers, who too soon dis-

cover the absence of another principle by which alone chemical action can occur.

Investigate further into the mind, and you will discover another class of truths which are nearer your affections, which cling like loving children around your heart and sympathies. Do they not belong to more interior parts of the mind? They are sequestered and deeply vailed. They are inexpressible and indefinite. They float and sail like beautiful birds through the mind. They come together, they perch and sing for a moment, then depart for months. Other truths rest within; they dwell in the heart, and are a part of it. We call these always-present truths the tendencies of the mind, or the instincts of the heart, which will express themselves in the various sentiments, actions, and relations of individual life.

There is yet another class of truths which seem to have been born since we were born, that are not necessarily a part of us, that come in and go out in consequence of contact with other minds. These correlative or transmitted truths well up in us during the course of our ordinary development; while those truths which were born with us, which are parts of the spirit itself, cause us to love flowers and music, poetry and beauty, affection and wisdom, Nature and God. They are the principles which should systematize the external action of men—should regulate and govern mankind during all their lives.

Nature gets the start of the judgment, forestalls all discipline, and anticipates the highest experience. Education may greatly modify the inherited impulse and action of temperaments, yet the cure is not radical; for

when the temperaments have an opportunity to declare themselves, they will utterly centrifugate all educational restrictions, and will express themselves freely, and that too from their own resources of instincts and tendencies. Such natures are called "incorrigible" by teachers in the different schools. They do not long submit to be ruled and disciplined by the methods of the schoolmen. There are multitudes of both men and women, of girls and boys, who are thus untrainable and unsusceptible; they are not necessarily "wild," but have, from the start of life, adopted their own determined instincts and tendencies, and are unhappy, even miserable, unless they are left undisturbed to live the life of congenial proclivities.

Other natures, perhaps born of the same parents, are plastic and easily molded. Such minds are more conscious of two different classes of truths than are either of the others. They can realize that there are truths which come into the mind from without; and yet other truths which come up from within, as water springs from the earth. Before these truths came you were like sealed fountains, waiting in fullness to flow. Every soul waits for some magic power to break down the embankments between the spirit and its external expression. That awakening power is remembered pleasurably through all your life as the captain of your exodus, when the whole current of life's inner being was turned into the celestial channel of a new experience. How many there are who seem, even to themselves, to be treasurers of great innate powers—waiting for some person, influence, or event, to give them the

golden key with which to unlock their never-fully-expressed existence.

These natures are waiting for the approach of those male and female principles. They are waiting for the approach of the masculine truth, or for the coming of this feminine truth, and they are alone until the right truth arrives. The spirit is in its bachelorhood, or in its maidenhood; it is waiting for the bridegroom, or for the bride.

It is the presence of male and female truths in the soul, their nuptial relation, the joining and interrelationship of what before had not met, and which, when joined, will never be sundered. In Solomon's Songs, (so many of them seem unfit for human reading,) if your eyes be deep-sighted enough, you may go beneath the verbiage, and find that by the "maiden" is represented the female-principle in religion—the mother-soul, the wife-nature, the unmarried, a beautiful virgin going forth and seeking her mate. What is Judaism but a marriage of Egyptian philosophy with the religion of the Israelites? The children of Israel were spiritualists in bondage in Egypt. The Egyptians were a people learned in science, in the objective facts and realities of the world—master Masons; were vast and strong and ponderous in their thoughts and in many of their deeds, and thus they displayed the principle of masculinity. The Israelites furnished the female principle, and the marriage of those two made Judaism. There is no other way of accounting for the coming of that offspring. It was born legitimately. Judaism, however, was a masculine element. It was not a fine order of cultured and reverent affection for truth. It was objective,

ceremonial, full of law. It had not its mate. Judaism was therefore a great, strong, religious giant, holding fast to Egyptian laws. It was obliged to meet its mate —the feminine element—before progeny could come; a true marriage was necessary before something better, more adapted to future generations, could be born. Hence the feminine part of the Grecian element, represented by the Platonic philosophy, had to be blended with Judaism before the world could receive what is called Christianity.

It is the sheerest folly to say that Christianity began with Jesus. You might as well say that music began with Mozart, or that the principle of independent conscience began with Luther, as to say that Christianity began with a person. Christianity is the legitimate child of the marriage of the female Greek principle with the masculine Judaic principle. Coming from such parents, it inherits traits and truths from both of them, does it not? You who are acquainted with Christianity find the characteristics and features of both parents represented in the child, do you not? Do you not see Platonic philosophy and religion and theology in Christianity? What is the Gospel of John but a Platonic epistle? Is it not original Platonism from first to last? The most beautiful writing in the New Testament is the beautiful Gospel of John, and that Gospel is almost a perfect embodiment of the spiritual teachings of Plato. You read thus: "In the beginning was the Word, and the Word was with God, and the Word *was* God." (John I, Verse 13.) And again: "The Word was made *flesh* and dwelt among us, full of grace and truth." Platonism, you recollect, teaches

the same doctrine; that *things* are the *forms* of pre-existent *spiritual* patterns or *ideas*. In other language, *things* are the incarnations of archetypal thoughts that were God, or were with God in the spiritual universe. Saint John and Saint Plato both taught that spiritual types or ideals were prepared before creation, waiting for embodiment; and that when the time arrived for expression, or "creation," (as some writers term it,) then expression came. Wherefore we read in the Testament this Platonism: "The Word became flesh and dwelt among men." To this conclusion you arrive: What you find that is superior in theology and ethics in the New Testament, is but an offspring of the marriage of the Grecian female philosophy with the masculine element of Judaism. In the theology and ethics of Christendom, we find representative traits and impressive propensities of its father and mother. In examining Christianity you will discover the distinguishing characteristics of the father and mother, both parents and grandparents; the feminine Greek philosophy and the Judaic masculine element—the latter an offspring of the spiritualism of the Israelites in marriage relation with the masculine science of the Egyptians.

In Christianity, however, we recognize also a masculine element which required new companionship, and went abroad seeking its true bride. It found no companionship in Greece. Plato was not the founder of a masculine philosophy—Socrates was not. But Aristotle, and those of his school, were founders and champions of the masculine in Greek philosophy. Many of them taught and represented perfectly, long before the element went out to seek its companion, the full

development of the male principle in the spiritual life of the world.

It was this masculine element, which, going into Rome, formed a marriage relation with the Roman feminine principle; which was exhibited as an internal fondness for whatsoever was at once decidedly beautiful and strictly useful. A union of the Roman principle with the Greek principle, in this intimate relation of marriage, introduced Christianity to all Europe. Without such marriage, Christianity could not have lived through the medieval age and obtained an expression in the Western world. The feminine in Platoism and in Christism, blended with the masculine in Judaism and in Greek philosophy, brought out the latent attributes of the Roman mind. The Roman mind was strictly and perfectly pledged to the development of Use and Power. Utilism, strong political and legal institutions, and energetic devotion to what was deemed the most beautiful and lasting. The Roman did not possess a philosophic mind. His was not an artistic, poetic, or musical mind. Greece alone furnished the feminine principles of which Art, Poetry, and Music are expressions to mankind's five senses. In the Roman mind you find the Greek expressions cropping out, because in the offspring you always behold more or less of the characteristics and ruling propensities of the progenitors. Therefore in Rome you find the Art and Science, some of the Philosophy, a good deal of the Music, a little of the Poetry, and a very large proportion of the Drama, Tragedy and Comedy of ancient Greece, and also of the Arabian and Persian world. Children always receive from their parents, by physio-

logical and psychological inheritance, and the same is true of nations, races, ages, and institutions.

Now when Rome arrived at the climax of her power she was substantially a rich giantess and the supreme head of the earth's law-makers. In the latter respect Rome was masculine. It eventually became necessary for this element to seek a new relation. That new relation was easily found in more Western Europe. The marriage resulted in the large and beautiful family of Literature and Art and Science and Music and Poetry, and resulted also in all the various forms of the State and Church, of Law and Democracy, of Philosophy and Progress, and in the public spirited movements of the present age. The masculine and feminine principles—the whole family of them—seemed to have culminated and gathered for their first and most grand expression in England and in France. The conjugal blending of those opposite principles was the gathering of long-estranged elements into a happy group to dwell for a time together in peace. It was like the gathering of the scattered and discordant tribes of Judea. When they should be gathered together, there was to be great rejoicing, for the foundation of the New Jerusalem would soon be laid. (So says the pleasant dream.) But the New Jerusalem was really nothing but the meeting of those long-wandering male and female principles—the children and grandchildren and the great-grandchildren—the aunts and uncles, nieces and nephews, and cousins near and distant—the various feminine and masculine principles past and present which assembled like a Congress in the age of Charlemagne. Then they found their finest and sweetest expression; but

how very crude, how very barbarian, how exceedingly far beneath what is to-day seen and known of them!

Grave and slow old England, when many of these principles were gathered in her heart, openly exhibited a masculine development. The blending of the masculine Roman principles with the feminine principles of the age of Charlemagne, gave the purest and clearest development of Science through the mind of Bacon. The German inductive philosophy came also; and this, unlike the English Science, was truly and healthfully feminine.

Anything which engerms and inspires a love of truth in the soul, is feminine. Science, which insists upon facts and accuracy in things, is invariably masculine. The spiritual effect of Bacon's philosophy is masculine, or inductive; but the truly German philosophy is feminine, or deductive. *Phileo* means to *love*, and *sophia* means *wisdom*. Hence the term "Philosophy," literally signifying *the love of wisdom*. Love signifies the seat or heart of the affections; the life-principles and impersonal ideas of the inmost spirit. When the heart, therefore, goes out toward a truth, it is a bride going out to meet the bridegroom. The offspring of the Baconian philosophy are all great healthy boys—that is, strong, vigorous, progressive, irrepressible *Sciences*—the positive methods which that school of philosophy has developed throughout civilization.

What comes next? When a perfect marriage takes place between these outer sciences and a love of truth, the world is soon blest with young saviors. Such is the origin of the Daguerrean and Photographic arts, and of every new invention for human good, each being duly

baptized and placed upon record, just as a new babe is added to the family and a new hand is made for industry.

A truth goes out from one mind and obtains a hospitable recognition in another mind; only an intellectual apprehension and entertainment. But there is also such a fact as a *spiritual love of truth.* No mind can develop anything good and beautiful unless he first feels in his deep soul a love for whatsoever is good and beautiful. First, he must have the *feminine* inspiration and aspiration for and toward truth; and next, the *masculine* intellectual apprehension of the scientific details by which that truth can alone receive its finest and highest expression. Thus, Daguerre went to work with the love of heart, which is the bride of truth, and also with the Baconian philosophy, which is the bridegroom, or form of truth, and the result was the development of a new art. When he received into his mind the masculine apprehension of those exact facts in chemistry concerning the action of light, and when he united with that apprehension the *love* of the good, the true and the beautiful, the next event was a marriage in his being, which in due course of time unfolded that wonderful art by which the sun is made everybody's artist.

Wherever mankind are, there you will observe this blending of the bridegroom and the bride. In the smallest, least, and most unimportant, as in the grandest, most essential, and magnificent, it is clearly and truly like the marriage of the beautiful maiden with her own beloved mate. It is indorsed by NATURE, our spirit Mother, and by her eternal companion, our spirit Father; and no union can be more sacred and pro-

ductive of human progress and happiness. The issues of such marriages are legitimate—beautiful offspring called "society," "education," "art," "poetry," "music," science," "philosophy," "religion," and "civilization," and giving "hope" and "courage" and embellishment to the great temple of human "liberty" and "progress"—these are the darling offspring, the legitimate progeny, of the perfect marriages of principles of male and female truths in the human mind.

You know, by your own experience, that you have intellectual conceptions of truths which bear no fruit—truths that are sterile and barren of children. Do you not also think of friends and acquaintances, who apprehend high truths and principles as clearly as you, and yet whose lives and characters have never been improved and beautified by those truths? Their lives and homes have never been modified or softened or sweetened by that which in you has been a perpetual source of great strength and spiritual fertility. The secret is: The unchanged character has only had in his mind the masculine element of the truth—merely an intellectual apprehension of the truth, and of course it does not bear fruitful results in him. Perhaps in your own nature you have a beautiful and holy truth that has not improved and strengthened you. Perhaps you do not feel invigorated by your truth for any great work, either in private or public life. You may have a clear, sweet, reverent, religious devotion to some particular beautiful truth, which has been alternately nestling and slumbering in your bosom for years, but it has never imparted to you a ray of strength—never given life and light enough to enable you to carry out a

millionth part of its dictation and positive requirements. What can be the cause and the reason? Because, perhaps, instead of a male, you may have a feminine truth, which may never have met with its masculine counterpart or principle. If there be no marriage there can be no parentage or results. Suppose now that you should hear some preacher, politician, orator, or some man or woman, who said "just the *right* thing"—just what you had been "longing" to have said, but knew not before exactly what it was you so longingly wanted, and which you were never able to give a tangible expression. It may be but a single word in the whole discourse, but that "word" struck your pent up and barren soul as Moses' rod struck the rock, and forthwith the deep fountains of your interior life are unsealed, and they send forth their golden spray into the great world about you. You are spiritually, morally strong. You go out into the world and you return to your family with a new life and a new comprehension. The explanation is, that the opposite element has entered your spirit. The bridegroom has sought and found his bride, or the reverse has transpired, and marriage was perfect and immediate. You rise strengthened, built up anew, and are, as it were, "born again;" the light of new skies is showered upon you, and your awakened mind is all starry and begemmed with new and beautiful conceptions of the Divine. Persons susceptible to high religious influences, know the reality of these experiences. You may read the best books, you may attend the highest order of literary lectures, you may go to the most living churches for years; but unless the "right thing is said," and said in "the right way" to

your inmost, you will still be waiting and longing. The bride will be waiting for her mate, or the masculine for his feminine companion, within the temple of life.

I used to think, uncharitably and unphilosophically, that men were very blameworthy for all deviations from what is deemed just and right. I have not wholly arrived at that conscienceless and comfortable point where "whatever is, is right;" but I do most clearly see that men are not as culpable as they are supposed to be by the religious creeds of the world. Men and women wait for the advent of the master—the masculine and the feminine principles—the interior union of love and wisdom in the spirit.

See, for example, how in these days America waits for champions to lead her armies to battle. Men had military principles and tactics taught to them at West Point; the masculine science of planning and fighting great battles. They knew, in theory, how to march and countermarch, to plot and counterplot; they understood commanding, and the management of the sword and musket. They understood also, by theory and illustration, all the pharaphernalia of an army in its march to the field of battle. But all this learning was the masculine element; it amounted to nothing for the world's progress. The West Point Cadets, when in the city of New York, appeared like the other people, except in the matter of their uniform. But the day and the hour arrived for some of these men to receive the feminine principle. What was it? It was the *love* of an unchangeable principle; the love of Liberty for all the inhabitants of this continent. When this *love* entered

into the soul of these men a marriage was celebrated through all their faculties, and instead of being mere uniformed officers, they rose to manhood, and the faithful among them equaled the might of a thousand men. Some of the military leaders wait for opportunities. They will yet show you grand and valorous generalship; they hesitate, waiting for the expression of the interior marriage that has not yet occurred. Others again go into the field mechanically; are nothing but military men, with no love for any ennobling principle, having never felt the marriage of the principles of Liberty and Justice with the principles of military science.

Now take spiritual truths. In our motto you read, "Fair truth! for thee alone we seek," &c. Does that sound as though you were addressing a masculine principle? A great many men may think they ought to be so addressed, but you know that it would be an inappropriate use of language. "Fair truth!" Did the poet not see truth to be a female—the woman principle? William Cullen Bryant, in his well-known lines, says:

> "Truth crushed to earth will rise again;
> The eternal years of God are *hers*."

After recognizing thus the *feminine* of truth, he adds:

> "While Error, wounded, writhes in pain,
> And dies amid *his* worshipers."

What man is there that will not shrink from the poet's testimony that error is masculine? We men, however, can read Genesis for consolation. We find there that *woman* was the *cause* of the world's universal damnation. *She* began the quarrel! But, on the other hand, we are compelled to acknowledge that the Prince

of Darkness was *masculine*. We have not heard that the Christian's devil was a woman. The great sphere of action, energy, force, is masculine; and force, in its desperation and ambition to gain its point, falls, as did the Prince of Darkness, from these mountain-hights of joys delectable down to the dreary depths of hopeless perdition. Such operations and overthrows occur throughout the world, in all history, and in much of private experience.

The woman element, on the contrary, visits all these various recesses of darkness. Lovingly she goes to every part of the inhabitable globe as a missionary. Woman-life is a divine power; it is not force, which is masculine. Woman, in essence, is love; she is not intellect. Rarely does the principle of ambition gain highest expression in the woman mind. Force and ambition are masculine. If a woman's ambition is great, and if her love of admiration is also great, her conduct will correspond with such temporarily predominating masculine elements. But when the feminine principle in her spirit rouses, then she is affection, full of gentle dependence and of healing sympathy; she is the interblending and transforming power of love, endowed richly with the missionary spirit. All women, when in their freedom, are missionaries in their homes and in all hearts. No mother can live without the inspiration of unselfish love for children. She goes as a missionary every time she visits her babe in the cradle; thus, too, she visits the sick one in the chamber of sorrow and suffering. Man goes to lift up the body of the little one; to change its position in the bed; to *do* something for the suffering. A woman goes, not only to *do*, but

also to *rescue* and *save* and *heal*. The mother-nature comes to teach, to bind up the broken-hearted, and to pour over us all the streams of unselfish affection. The father-nature, the masculine element, holds up the physical relations, keeps the positive principles in action, and does the outward work of life. But the action of the mother-principle in the human mind is identical with the action of the masculine principle. For if a soul loves a spiritual truth, it will give that soul, whether man or woman, warmth and zeal and enthusiastic fertility. If love does not exist in the spirit by the side of an intellectual apprehension of the truth, there is no growth, no improvement. But let the love of truth be blended with the intellect's admiration for and apprehension of it, and there very soon occurs "a new birth." The person henceforth not only *is*, but begins to *be*, and to *do* and to live from that divinely fertile center. Deeds, righteous and wholesome, are the darling progeny. Instead of bringing over-action and fatigue, such offspring bathe the spirit with rest and happiness.

A recent writer on the "Poetry, History, and Wisdom of Words," unintentionally gives the substance of our philosophy in his solution of the origin of languages:

"The causes of that marvelous identity we call the English language, lie deep in the manifold influences [the conjugal relationships of the previously existing male and female principles] that have made the English Nation. The history of a language is measurable only in the terms of all the factors that have shaped a people's life. A nation's history is the result of the double action [*i. e.*, the sexual meeting and marrying]

of internal impulses and external events; and language expresses the infusions from all these—subtilely absorbing the ethnology of a nation, its geography, government, traditions, culture, faith.

"The heart of our language is Anglo-Saxon. This is the spine on which the structure of our speech is hung. And yet had the Saxon been left to itself, it never could have grown into the English tongue. It needed a new element. This it found in the Norman French introduced with that great political and social revolution, the Norman conquest, which was, no doubt, precisely the best thing that could have happened. And here we have to mention the deep debt we owe to that illustrious nation, Italy—which for so many centuries led the van of European civilization—in operating the renaissance of Greek and Latin language and thought. The breath of antique genius passed over the English mind like the air of spring, bursting and blossoming in luxuriant growths of thought and speech. Of those three grand factors—Saxon, French, and Classical—is our language made up. It is the mutual influence and action of these that form the warp and woof of our English speech. Not but that other elements are, in greater or smaller proportions, present, and weave their threads into the divine web; but these are the main sources whence our language has enriched itself.

"Of course the English language must take on new powers in America. And here we are favored by the genius of this grand and noble language, which, more than all others, lends itself, plastic and willing, to the molding power of new *formative* influences. [What new "formative" influences can there be but such as are

rendered fertile and *reproductive* through the *meeting* and marriage of male and female principles?] The future expansions of the English Language in America are already marked in the great lines of development this idiom shows. It is for us freely to follow the divine indications. The immense diversity of race, temperament, character—the copious streams of humanity constantly flowing hither—must reappear in free, rich growths of speech. Over the transformations of a language the genius of a nation unconsciously presides—the issues of words represent issues in the national thought. And in the vernal seasons of a nation's life the formative energy puts forth verbal growths, opulent as flowers in spring."

Science, I repeat, is masculine; philosophy is feminine. Poetry, when genuine, is instinctive—feminine. It is the blending of outward and inward truths at the heart of the spirit. Poetry is spiritual; Music is spiritual; therefore both Poetry and Music are feminine. But the science of music, as of poetical composition, is mechanical, or masculine; the great, strong, beautiful Apollo is a representative character in old mythology. Pandora's box was the source of innumerable evils. That is also mythology. But for woman's cause it should be remembered that it was not Pandora's heart, but her *box*, in which she was supposed to have accumulated evils and pestilences and disorders from masculine sources.

Perhaps there is more truth than mythology in the story. Look at the feminine principles in your mind. Unless they be married with something which is *masculine*—full of energy and full of action—they will often

be sources of annoyance, pain, distress, and disaster to those about you. The most beautiful and affectionate principles in the human spirit, when not properly balanced with their mates and counterparts, will assault and break down the most beautiful relations subsisting in the social sphere between men and women, between women and women, and between men and men. We all need more balance. We are frequently imperfect. All men should have the power to modify and contain as well as the power to impart and express.

Now the deductive principles, the method of the German, come fom the heart of thought. This method is always feminine; reasoning from the center, outwardly. Intuition is thus revealed; it is the spirit of Nature; the life of our Mother, going from her central fountains toward the surface. Intuition always starts from the germinal fountains of the immortal spirit; it throws its showers of golden spray worldward—sometimes in music, sometimes in poetry, sometimes in affectionate speech, sometimes in terse affirmations of great truths. Whatever way it expresses itself, it is still truly feminine. Truth is incessantly busy gathering to itself the means and objects of gratification. Science furnishes the parliamentary forms by which men may deal with each other in their relations to the truth.

Women are not great inventors; neither are the womanly elements in any mind. The uncompanionated *love* of principles in a man's mind never invented anything. The love of truth is a source of inspiration. It is the intellectual sight and comprehension of truth, calm and cool, without enthusiasm, full of steady-eyed science, with an abiding sense that something like philosophy is

at the bottom—from such a mind, whether male or female, inventions will come. The sources and causes of inventions are the same in individual minds of either sex. Men are quicker in the sphere of physical results. No womanly element, however, in either man or woman, can invent. Hence many men, like women, "die without issue." The woman element will inspire, give life, love, affection, unchangeable devotion; but the masculine element gives form, proportion, manifestation, embodiment. The woman-nature imparts inspiration to the intellectual faculties. The man-principles of mind think; they plan; they move; they bring in the details of heartless science; they open the way through swamps and mountains; they dig the channels and prepare for the inflowing of the golden rivers of Paradise. The conjugal blending of male and female truths in the mind, is happiness; the healthy, beloved, beautiful offspring of these married truths are deeds of use and beauty, of philanthropy, fraternity, and progression.

How can you put the doctrine of this lecture into daily practice? I answer, easily. First find out which is the predominating sex in the state of your mind—whether there be more *love* of principles than an intellectual comprehension of them; or, on the other hand, analyze yourself to find whether you have not more *comprehension* of principles than *love* in your deep affections for them. Whichever way you find yourself unbalanced, proceed at once to adjust your life to the married law. For example, in America we find the sentiment of liberty—*i. e.*, the *love* of the principle—fifty years in advance of the *comprehension* of the requirements of the principle. Few persons, therefore, are competent

to define what Liberty *is*. In this respect the great mass of the world is dumb. But as to the sentiment—the feminine love of liberty—they are over-glad to sing it and have it sung, and are willing to contribute their property, their lives and sacred honor to defend and establish it. And yet the intellectual conception of the requirements of the Idea has scarcely entered the heart of any American. Because the masculine side of the principle is not yet married to the soul's love of it.

How can you be large, unsectarian, broad and philanthropic until you have the conception of justice, as well as a profound love of it, so that you will *give* as much freedom as you will take? You will not be large-souled enough to open the doors of freedom to all human beings, until you see, and *love* to see, that the divine idea of Liberty positively calls upon you to be just and true to its requirements, "at whatever cost."

And thus, also, with all the other truths. Take, for instance, the principle of marriage between the sexes. Love, unless regulated by wisdom, leads to discordant expressions. The masculine element, the intellect, recognizes adaptations—the science of physiological and temperamental relations between men and women—and yet no relation known as marriage could exist without love. The protecting sphere of wisdom should be thrown around the conjugal love. That is what is meant by having truth dwelling *with* and *in* you, and your dwelling *with* and *in* the truth. How can you be "at home" unless you have a true conception of what it is to be a man—a woman—bound together in true marriage? Unless these conceptions and these loves dwell with you every day, giving you largeness

of thought and warmth of soul, you will be restless and discordant with all about you. People who have none of these loves and conceptions in their homes, live like animals—full of strife, sensuality, profanity, evil-speaking, and destructiveness.

The inmates of these fashionable city homes repel the doctrines of "woman's rights," no matter how plausibly or reasonably presented, saying that they do not want more rights than they now enjoy. They detest such controversies. Why? Because they have not yet so much as the *love* of human rights born in them, much less the far-reaching idea, the intellectual conception and comprehension. A masculine truth in the mind is simply admired. It does not warm your affections; it is not necessary to your present happiness. You may admire your own truth; you may think it is superlatively good; the best thing; and yet you know it is only a part of your intellect. If it be a truth which you *love* also, it will always cause you to glow with gladness and work with joy.

The conclusion of all is, that all truths in the mind need to be truly married. There can be no balance of character on any other basis. Any guardian angel, any passage of poetry, any strain of music, any scene in Nature, that will blend any two truths together and make them *one* in your spirit, is the high-priest of life to you. From that hour you will go happily forward in your proper sphere of labor, doing good, and exhibiting the pleasant ways of wisdom and righteousness to your fellow-men. The marriage of all principles in the mind will be known as a revelation to that mind of "the unity of truth."

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